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PLATES

No. 15—NITTUR MINOR ROCK EDICT OF ASOKA

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

Niṭṭūr is a village in Siruguppa Taluk, Bellary District, Karnataka State. It is situated on the Siruguppa-Hospet road at about 10 km south-west of Siruguppa. This village can also be approached from Tekkalkōṭa which is at a distance of 12 km south of Siruguppa. From Tekkalkōṭa, Niṭṭūr is to the west at a distance of 5 km. There are two live rock-boulders of pink granite variety situated about 1-1/2 km south of the village of Niṭṭūr. These boulders are amidst dry-cum-wet lands. They are said to belong to the rock that goes by the name of Chikkudappa-guḍḍa. The inscriptions[1] edited here are engraved on these boulders which were surrounded by bushes before they were located. It is said that Shri C. Viswanath, a Junior Engineer, employed in the Bellary Branch Office of the Mines and Geology Department of Government of Karnataka, located these inscribed boulders, and that he had brought it to the notice of the office of the Superintending Archaeologist, of the Mid-Southern Circle of the Archaeological Survey of India, Bangalore as well as to the Department of History and Archaeology of the Karnatak University, Dharwar early in August 1977. Shri Viswanath's report is said to have contained no mention of the Brāhmī script in which the records are written but it made mention of the writing being in 'Chinese and English' characters. There was naturally some delay on the part of the concerned people to proceed to the place to verify for themselves the importance of the inscriptions. By the last week of August, 1977, however, the Senior Technical Assistant of the Office of the Mid-Southern Circle who was stationed at Kamalāpuram, near Hospet, and also the members of the Department of History and Archaeology of the Karnatak University visited Niṭṭūr, identified the inscriptions as of Aśoka's and reported the fact in the newspapers[2]. I visited the place by the end of August and the beginning of September 1977 and copied the inscriptions. The Tahsildar, and the Block Development Officer of Siruguppa and their Revenue Inspector rendered much help to me while copying the inscriptions.

Boulder No. I is on the northern side while **Boulder No.II** is on the southern side, at a distance of about 10 metres. Both of them are of irregular cylindrical form. While Boulder No. I is a single piece from the south-eastern top portion of which a big piece has been removed, Boulder No.II is in four pieces, placed one over the other. Boulder No. I has the writing from the floor level to about the height of 1-1/4 m. The edict in this boulder is engraved from the north-eastern corner and continues upto the south-eastern corner. The portion at the beginning is damaged. There are seven lines of writing which is very well seen in its middle portion. The length of the writing is 5.85 m and the maximum height at the middle portion of the wrting is 1.3 m. On Boulder No.II the writing is engraved at about the height of 0.5 m. from the ground level. The length of the writing is 6.05 m. The

[1] See *Karnāṭaka Bhārati* (in Kannaḍa), Vol. X, Pt. I, pp. 139-143, for an article on them.

[2] See the *Hindu*, Weekly magazine, September 16, 1977 for information about this identification and about the discovery.

writing consists of five lines. The lines are not regular. It is very much damaged in the middle portion as well as at the end. The letters are not evenly engraved. At some places they are bold and big while at other places they are faint and small. At the place where the writing is bold and well preserved the height is 0.80 m.

Besides these two places containing the inscriptions, the eastern face of Boulder No.I seems to have also borne some writing. Only a few letters are seen of this which was not noticed by others but noticed by me when I was examining the inscriptions *in situ*.

The **characters** employed in these records are Brāhmī. Though they are of the usual type met with in the other edicts of Aśoka[1] found in the Deccan, some letters call for remark. *A*, *j*, *d*, *r* and *y* are wirtten in various ways; *b* has circular form (Boulder No.I, in *bāḍham* in line 2) and a near circular form (Boulder No. II, in *bamhanāni* in line 3) and *m* has the form usually met with in Aśokan edicts from North India, which is different from its form showing a circle topped by a rectangular box open at its top found generally employed in the Aśokan edicts belonging to the Deccan.

The **language** of the inscriptions is Prakrit, and it is akin to that of the other Aśokan edicts of the Deccan. Its close similarity to the language of the Eṟṟaguḍi Minor Rock Edict is very apparent. It is called Magadhan dialect[2] in which *n* is used for *ṇ* and *s* is used for *ś* and *sh* also although in two words *viz.*, *sāvana* (Boulder No. I, line 5) and *vyutheṇa* (ibid., line 7) *ṇ* is used for *n*. But the chief characteristic of this dialect *viz.*, the change of *r* of Sanskrit to *l* is seen in the word *āchāliya* (Boulder No. II,line 3) and *āchali.* (ibid., line 4), while at other places *r* is not changed to *l*. In fact the inscriptions of Niṭṭūr under discussion may be said to be almost a copy of the Eṟṟaguḍi version of the Minor Rock Edict, except for a few minor ommissions and commissions.

This is a **Minor Rock Edict of Aśoka**, very similar to the Minor Rock Edicts of the emperor found at Brahmagiri, Siddāpura, Jaṭiṅga-Rāmēśvara and Rājula-Maṇḍagiri. The importance of this version lies in the following : In many respects this version follows very closely the version at Eṟṟaguḍi which contains more passages than the version found at other places mentioned above. In as much the present edict contains one or two more passages not found in the Eṟṟaguḍi version, it may be said to be the longest of all. It is in this edict that we meet with the name of the emperor twice, expressed each time, as **Rājā Aśoko** (Boulder No.I, line 7; Boulder No. II, line 1). No doubt the name Aśoka is already known to us from the Minor Rock Edicts at Maski and Gujarrā. But at Maski the expression is *Devānaṁpiyasa Asokasa*[3] and at Gujarrā it is *Piyadasino Asokarājasa*.[4]

It is necessary to say the following, whether the texts of the writing on both the boulders together form a single edict or the text on each boulder forms a separate edict. It is known that the texts of the Minor Rock Edicts found at different places differ from each other in language, spelling and the arrangement of the passages. In some versions some passages which are found in others do not find a place, although generally speaking all the different texts are based on a copy prepared at the head-quarters. This shows that when copies of the texts were transmitted from the headquarters, evidently Pāṭaliputra, to distant places, they got disturbed in a variety of ways as mentioned above. It appears that the original of the

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[1] The macron over *e* and *o* is not used in this article.
[2] Above, Vol. XXXII. pp. 4, 5.
[3] *CII.*, Vol. I, 1925, p. 174, text-line 1.
[4] Above, Vol. XXXI, p.209, text-line 1.

BOULDER NO. II

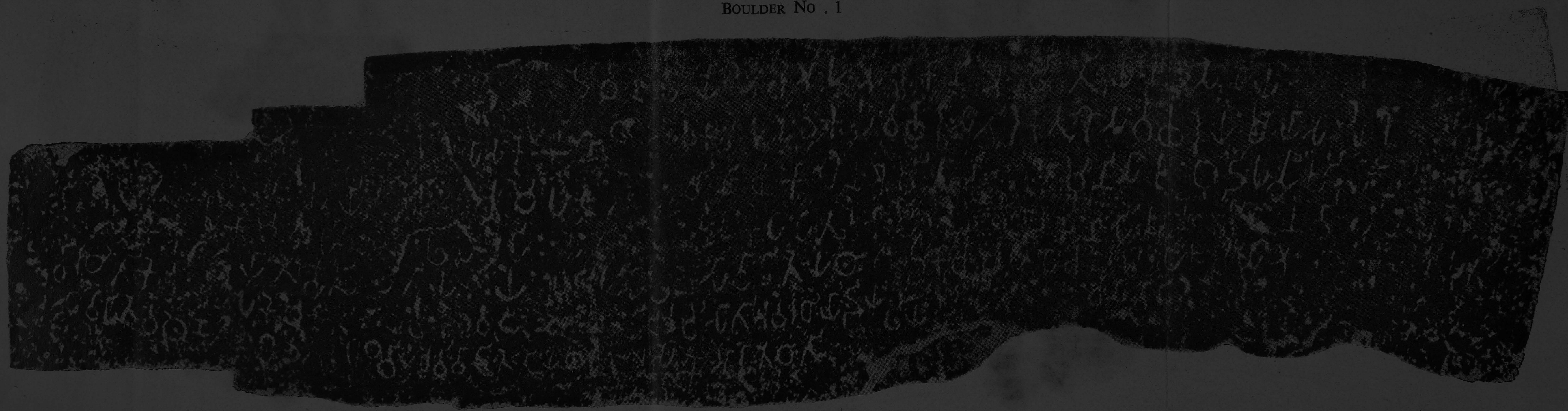


Size : One-fifteenth

E 68

NITTUR MINOR ROCK EDICT OF ASOKA

Boulder No. 1



Acc. 26193.

text was more or less of the kind which we find at Brahmagiri, Siddāpura, Jaṭiṅga-Rāmēśvara, Rājula-Maṇḍagiri, Eṟṟaguḍi and Niṭṭūr, and the versions met with at Maski, Palkiguṇḍu, Gavīmāṭh Gujarrā, etc. contain only one part of the original text. It is apparent from these incomplete versions that they stop with the statement 'this proclamation is issued on tour (for) 256(days).[1] In these versions the text prominently mentions only the fact of Aśokas exertions in respect of *Dharma* and his anxiety to spread its principles amongst men of all classes of his empire and amongst people living beyond the borders of his empire. What are the principles of *Dharma* which he wanted to spread? This vital information is contained only in the full original text of which the versions are found in the places mentioned above. In this full text, after the passage containing the number of days spent by Aśoka on tour, there commences the passage with the following expressions : At Brahmagiri it is *Se hevaṁ Devānaṁpiye āha*[2] at Eṟṟaguḍi it is *hevaṁ* (*Devānaṁ*) *Devānaṁpiye āha*,[3] and at Niṭṭur it is *Rājā Asoko āhā*. In the case of the Siddāpura version even this passage is omitted and the passage[4] beginning with *mā*[*tā*]. . . . .is given. More significantly in the Jaṭiṅga-Rāmēśvara version, the passage,[5] after the numerical symbols, starts with *hem=eva mātā-pitusu*, meaning that (the *principles of Dharma*) are "as follows". Interestingly in the edict from Niṭṭūr under study, the last sentence of the writing on Boulder No.I, reads as *yathā rājā Asoko āhā thathati* while the first sentence in the writing on Boulder No.II, reads as *Rājā Asoko āha* which is clearly indicative of the fact that the text of Boulder No.I is connected with the text of Boulder No.II. This is paralleled by the passages like *he*[*vaṁ*] (*Devānaṁ*) *Devānaṁpiye āha* followed by the passage *yathā Devā*[*naṁ*]*piye āhā tathā kaṭaviye* occurring in Eṟṟaguḍi,[6] and a similar passage which is much damaged and only conjecturally restored occurring in the Rāujla-Maṇḍagiri version.[7] In the light of the above discussion it is clear that the complete versions at the above-mentioned places represent only one edict. Dr. Hultzsch however has stated in his *CII.*, Vol. I (1925), p. xxvi, that the edicts at Brahmagiri, etc. adds one more edict to that already known from such places as Rūpnath, Sahasrām, etc. This is obviously a casual statement because while treating the edict in the text portion of his book he has apparently taken it as a single edict only.[8] But what appears, on the face of it, to have been stated casually by Dr. Hultzsch has been perpetuated in recent times by Dr. D.C. Sircar,[9] which require reconsideration in the light of our discussion above.

TEXT[10]

BOULDER NO. I

1 (I) **Devā[na]ṁpiyo**[11] heva[ṁ] āha [| *] (II) adhikāni aḍhātiyāni [va]sāni ya[12]

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[1] Above, Vol. XXXI, p. 210, last line.
[2] *CII.*, Vol. I, 1925, p. 176, text-lines 8-9.
[3] Above, Vol. XXXII, p. 7, text-line 12.
[4] *CII.*, Vol. I, 1925, p. 178, line 16.
[5] Ibid., p. 180 text-lines 12-13.
[6] Above, Vol. XXXII, p. 7, text-lines 12-13.
[7] Above, Vol. XXXI, p. 217, text-lines 7-8.
[8] *CII.*, Vol. I, 1925, pp. 175 ff.
[9] Above, Vol. XXXI, pp. 211 ff.; Vol. XXXII, pp. 6-10.
[10] From impressions.
[11] This is given as *Devānāṁpiyasa Asokasa* in Maski (*CII.* Vol. I 1925 p. 174); as *Devāṇaṁpiya* in Brahmagiri (ibid. p. 175); as *Devānaṁpiye* in Siddāpura (ibid., p. 178); as *Devāna*... in Jaṭiṅga-Rāmeśvara (ibid., p. 179); and as *Devānaṁpiye* in Eṟṟaguḍi (above Vol. XXXII p. 6). In the Rock Edicts and Pillar-Edicts this passage is variously given as *Devānaṁpiye*, *Devānaṁpiyē piyadasi*, *Devānaṁpiye piyadasi lājā*, etc.
[12] After this there should have been written two letters *viz. hakaṁ* but no trace of them is seen now.

2 [1]upāsake [| *] (III) no [tu] kho bā[2]ḍhaṁ[3] pakaṁte[4] husaṁ eka[ṁ] saṁvachharaṁ [| *] (IV) sātireke tu kho saṁvachhare yaṁ mayā Saṁghe u-

3 payi ...[5] cha me pakaṁ[te] [| *] (V) iminā chu kālena amisā ... kā munisā Jaṁbudipasi[6] mī(mi)sā[7] [dēva hi] [| *]

4 (VI) pakamasa hi i[ya]ṁ phale[8] [| *] (VII) [no] hi iyaṁ [mahatpane][9] va sake[10] pāpotaye[11] [| *] (VIII) kāmaṁ. . . .[12] kenā pi pakamīnēna[13] vi[pule] [sva]ge

5 [sa]k[e] [ā]rā . y[i]tave[14] ti [| *] (IX) [e]tāya iyaṁ aṭhāya sāvaṇe sāvāpite [| *] (X) yathā[15] [khu]dakā cha mahā[16][t]pā cha imaṁ pakameyvu[17](yu) aṁtā cha me [jāne]yu[18] ti

6 chirā-ṭhitike[19] [cha] iyaṁ pake(ka)me hota [| *] (XI) iyaṁ aṭh[ē] vaḍhi[siti vipulaṁ] pi cha vaḍhisiti avaradhiyā[20] diyaḍhiyaṁ va[ḍhisi]ti[21] [|| *] (XII) iyaṁ cha sāvāpite[ṇa][22]

7 sāvāpite v[yū]theṇa . 50[6][23] .. [24]pāṭha vāyaṁ cha vavājite ti [| *] (XIII) yathā **rājā Asoko** āhā tathā ti [||*]

BOULDER NO. II

1 (I) **Rājā Asoko** hevaṁ āha tathā[25] ānapay[i] . [| *] (II) r[ā]j[uka] ānapayisati [jā]napadaṁ cha janaṁ raṭhikāni cha[26] [| *] (III) mātā-pitūsu[27] sūsusitaviye[28] ti[| *] (IV) hevam=eva[29] gurūsu[30] [| *]

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[1] It seems that no letters were engraved before this letter.

[2] This letter *bā* is circular in form.

[3] This word is not found in the Eṟṟaguḍi Edict (above Vol. XXXII p. 6 text-line 2).

[4] In the Eṟṟaguḍi Edict this word is put after *saṁvachharaṁ* (ibid).

[5] Here the space is too much for the three letters *te bāḍhāṁ*. Since only these three letters are required it may be that these letters were big enough to occupy this space.

[6] The words *samāna Jaṁbudipasi* are not found in the Eṟṟaguḍi Edict (above, Vol. XXXII, p. 6, text-line 4).

[7] In the Eṟṟaguḍi (ibid. line 5) and the Brahmagiri Edicts (*CII.* Vol. I, 1925, p. 174, text-line 4) *misibhūtā* is the word used.

[8] This word is missing from the Eṟṟaguḍi Edict (above, Vol. XXXII, p. 6, text-line 6).

[9] This word is put after *sakaye* in the Brahmagiri (*CII.* Vol. I, 1925, p. 175, text-line 4) and after *saka* in the Siddāpura Edicts (ibid, p. 178, text-line 9).

[10] This word is spelt as *sakiye* in Eṟṟaguḍi (above, Vol. XXXII, p. 6, text-line 6) and as *sakye* in Brahmagiri (*CII.*, Vol. I, 1925, p. 175 text-line 4).

[11] This word is not met with in Eṟṟaguḍi and other places also.

[12] The missing letters must be *tu kho khuda.* The expression *kāmaṁ tu kho* is not found in Eṟṟaguḍi.

[13] In Eṟṟaguḍi this word is given as *pakamaminena.*

[14] In other places the word *ārādhatave* is used.

[15] In Eṟṟaguḍi *athā* is found.

[16] In Eṟṟaguḍi the expression *khudaka-mahalaka* is used.

[17] This letter is written in a manner so as to look like *yvu.* In Eṟṟaguḍi *pakamevu* is found while in Brahmagiri and Siddāpura *pakameyu* is met with. The scribe, in the present instance, was apparently in two minds and hence he wrote this letter in a confused way as *yvu.*

[18] In Eṟṟaguḍi *jānevu* is used.

[19] In Eṟṟaguḍi *chira-ṭhitikā* is used.

[20] In Eṟṟaguḍi *aparadhiyā* is found.

[21] In Eṟṟaguḍi this word is not found.

[22] This word is a mistake for *sāvaṇe.*

[23] The symbols for the numerals have been erased except for traces of 50, but there is no doubt that the symbols engraved here were 200 50 6.

[24] The passages starting from here are not found in Eṟṟaguḍi and other places.

[25] The first letter looks like *tu* or *sa* and the second letter looks like *pha* or *phe.* But the context seems to require *tathā* and hence its adoption here.

[26] This sentence is not found in the Brahmagiri, Siddāpura and Jaṭiṅgarāmeśvara edicts but met with in the Eṟṟaguḍi edict.

[27] *Mātā-pitisu* in Brahmagiri.

[28] *Susūsitaviye* in Brahmagiri and *sususitaviye* in Eṟṟaguḍi.

[29] *Hem=eva* in Brahmagiri Siddāpura, Jaṭiṅgarāmeśvara and Eṟṟaguḍi.

[30] It is *garusu* in Brahmagiri and Eṟṟaguḍi. At the latter place once again *susūsitaviye* is introduced here and that makes the passage clearer so that it is not connected with the following passage.

2 (V) rpā(prā)nesu dayitaviye[1] ti[2] [*] (VI) ime[3] dhaṁmagunā pavatitaviyā [|*] (VII) ...phe[4] rajuka ānapayātha [|*] (VII) se dāna[5] Devānaṁpiyasa vachanena ānapayisat[i]rta te [|*] (IX) hem=eva ānapayātha hesa hi

3 bamhanāni cha hachh-ārohāni[6] cha kāranakāni cha yug-ā....[7] [|*] (X)........ ......[8] [po]rānā pakiti [*] (XI) ... sa yā[tā] i[yaṁ] susūsitaviye ti [|*] (XII) iyaṁ apachāyatāviye[9] ti [ā]chāliye apachāyi-

4 teti(vi) ye cha susūsitaviye cha [|*] (XIII) ye pi āchali ....[t]ī ... yathāvarahaṁ[10] pavatitaviye[11] ti yādisi porānā pakitī[12] [|*] (XIV) yathā iyaṁ

5 hi sātireke huveyā tathā pavatitaviye [ti] [|*]

TRANSLATION

Inscription on Boulder No. I

(I) Thus saith the Beloved of the Gods.

(II) It is (*now*) more than two years and a half that (*I have been*) an *upāsaka* (*i.e.*, lay follower of the Buddha).

(III) I was, however, not excessively energetic (*in the practice and propagation of Dharma*) for one year (*at the beginning of the above period*).

(IV) It is (*now*) more than a year that I have been intimately associated with the Saṅgha (i.e., the Buddhist clergy) and have been excessively energetic (*in the cause of Dharma*).

(V) Those men in Jumbudīpa who were unmingled (*with gods*) during this period, have (*now*) been mingled with gods.

(VI) This is the result of (*my*) exertion (*in the cause of Dharma*).

(VII) Indeed, it is not attainable only by a man of high rank.[13]

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1 *Drahyitavyaṁ* in Brahmagiri.

2 After this there is the passage *sachaṁ vataviyaṁ* at Brahmagiri, Siddāpura and Jaṭiṅga-Rāmeśvara and *sache vataviye* at Eṛṛaguḍi, which is missing here.

3 In Eṛṛaguḍi it is *ima*.

4 As in Eṛṛaguḍi, here too the words might be *hevaṁ tuṁphe*.

5 *Dāni* in Eṛṛaguḍi.

6 *Hathiy-ārohāni* in Eṛṛaguḍi (above, Vol. XXXII, p. 8, text-line 19).

7 The terms beginning with *bamhanāni* etc. are not met with in Brahmagiri, Siddāpura and Jaṭiṅga-Rāmeśvara.

8 This portion is completely erased. Probably here was engraved the passage *hevaṁ nivesayā ..... yārisā*, etc., met with in the Eṛṛaguḍi Edict (above, Vol. XXXII, p. 8, text-lines 19-20).

9 *Apachāyanā ya* is found in Eṛṛaguḍi.

10 *Yathārahaṁ* in Eṛṛaguḍi.

11 The letter *ye* is engraved in small size below the cracked part of the rock and so its alignment is disturbed.

12 The Eṛṛaguḍi Edict has one or two more passages in this section (above, Vol. XXXII, p. 8, text-lines 21 ff.).

13 This meaning seems to suit the context better than 'the rich man'. Cf. above, Vol. XXXII, p. 9.

(VIII) Surely [even the lowly (man)[1]] if he is energetic (*in the cause of Dharma*), can attain even the great heaven.[2]

(IX) It is for this purpose that the proclamation[3] has been made (*by me*).

(X) So that the man of high rank and the lowly should also be energetic in this exertion (*in regard to the practice and propagation of Dharma*), that the peoples living beyond the borders (*of my empire*) should know (*this matter*) and that (*this matter*) will (*continue to be in vogue*) for long.

(XI) This purpose will increase, will increase to a great extent, and (*it*) will increase (*at least*) roughly to one and a half times.

(XII) This proclamation is being issued by me (*when I have been*) on tour .....

(XIII) As king **Aśoka** says, so be it.

Inscription on Boulder No. II

(I) Thus saith king **Aśoka**, and so it is ordered thus.[4]

(II) The (*officer called*) Rajjuka will order the people of the countryside as well as the (*officers called*) Rāshṭrikas (*in the following words*) :

(III) "Obedience must be rendered to mother and father ;

(IV) "likewise to elders ;

(V) "compassion should be shown to animals ;

(VI) "these attributes of Dharma should be propagated".

(VII) Thus the Rajjuka should pass orders.

(VIII) He will now pass orders in the words of the Beloved of the Gods.

(IX) In this way he should pass orders on the Brāhmaṇas, the elephant-riders, the scribes and the community [of teachers][5]

(X) .... ancient usage.

(XI) .... and this order should be obeyed.

(XII) This honour is to be (enjoyed) by the teacher, and it should be respected and obeyed.

(XIII) This too should be propagated in a proper manner [amongst ....] by the teacher, in accordance with what is the ancient usage.

(XIV) You should so propagate this (*principle underlying this order*) as to make it grow (*among all*).

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[1] 'The lowly man' seems to suit the context better than 'the poor man'. Cf. *ibid.*, and note 4.

[2] 'The great heaven' is indeed the abode of the gods who are said to visit the earth off and on and mingle with the people here. *Contra* above Vol. XXXII, p. 9, note 3.

[3] This proclamation is the one contained in the writing on Boulder No. II; and this is the one which is found engraved in continuation of the passage mentioning that "the proclamation is being issued by me ...... 256 (days)" in the Edicts at Erraguḍi and Rājula-Maṇḍagiri.

[4] The context suggests that the king's proclamation was addressed to his high officer at the place who in-turn instructs his subordinates like the Rajjukas, probably governors of the districts to obey the king's orders.

[5] This Edict classifies Brāhmaṇas differently and *yug* ..... (probably *yugy-āchāriyāni* of the Erraguḍi Editct, above Vol. XXXII, p. 8, line 9), differently. Therefore, the meaning given to this passage in ibid. p. 10, Passage XI, requires reconsideration.

No. 16—NALANDA INSCRIPTION OF KING PRATHAMASIVA

(*1 Plate*)

D. C. SIRCAR, CALCUTTA

Srī Vijayakanta Misra recently published a paper entitled 'A new Sanskrit Praśasti from Nālandā' in the *Journal of the Bihar Research Society*, Vol. LVIII, 1972, pp. 183-87 and Plate. The beautifully inscribed stone, which is somewhat rubbed off in the central area, was discovered in the course of the clearing operation of a small mound lying on the north of the road leading to the excavated remains at the place and is a rectangular block of black stone, 74 cm. by 45 cm. It was found fixed on a wall in the niche facing east, 2.55 cm. below the present ground level. There are 14 lines of writing, which contain twelve stanzas in various metres with a prose passage at the end. The **characters** belong to the **7th-8th—century A. D**. The inscription uses final *t* several times. As regards **orthography** *anusvāra* before *ś* and *s* is erroneously changed respectively to *ṅ* and *n*. Final *m* is sometimes changed to *anusvāra*.

Sri Misra says that Pandit Jagadisvar Pandey of the K. P. Jayaswal Research Institute, Patna helped him in reading the inscription. It seems that the gist of the contents of the record in Hindi, given after the text, was also prepared by the Pandit because I noticed some discrepancies in the small introduction in English and the summary of contents in Hindi.[1]

Sometime ago, I was very happy to receive an offprint copy of Srī Misra's article from the author and to note that the inscription is of considerable historical importance. Since I also noticed that there were some palpable mistakes in the published transcript while the interpretation of the text in the Hindi summary of contents exhibits a large number of erorrs,[2] I requested Sri Misra to be so good as to send me a few inked impressions of the inscription for my study. Sri Misra obliged me, and I am extremely grateful to him for his kindness. I had an occasion to examine the stone when I visited Nālandā in order to attend the convocation of the Nava Nālandā Mahāvihāra in April 1976, for receiving an honorary degree conferred on me. Later, I received a good impression of the inscription from Sri P. R. Srinivasan, Chief Epigraphist in charge, who was kind enough to allow me to edit the record in the *Epigraphia Indica*.

The inscription begins with the *Siddham* symbol followed by verse 1 which is in adoration of the pair of the feet of the Muni (i.e. the Sage) meaning the Buddha. The said feet are stated

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[1] Thus the English section speaks of 'king Bhāśiva Śrī Rāhula and Narapati' while the Hindi part has king Bhāśiva his son Rāhula and king Śiva. Of course both the statements are wrong as will be seen below. Among the wrong statements or suggestions the one that first drew my attention is that a person named Pūrṇavarman who was the maker of the *kīrti*, i.e. an image of the Buddha installed by king Prathamaśiva in the present case, has been regarded as the installer of the image and as identical with Magadhan king of that name mentioned by Hiuen-sang. For an image represented as someone's *kīrti*, see above Vol.XXVIII, p. 185. [See below p. 157, n 1-Ed.]

[2] Among the mistakes in reading, the first that drew my attention is the word *pāśchātyān* (line 3) read as *pārśvānyān*. Likewise the second half of verse 10 in line 12, which is wrongly read and very poorly interpreted also attracted my attention almost about the same time. In it the mention of the Śāstri's *pratikṛiti* (i.e. the image of the Buddha) has been unfortunately missed.

to have borne the auspicious marks of the *chakra* (wheel), *svastika*, *vajra* (thunderbolt), *mīna* (fish), *kalaśa* (jar), *chhatra* (umbrella) and *dhvajā* (banner). Verse 2 introduces king Bhāśiva who was born at the city of Mathurā, just as the god Hari (i.e. Vāsudēva Kṛishṇa) had been born there for serving a particular purpose, and was a kshatriya born in a Vipra or Brāhmaṇa family. The stanza also speaks of king **Rāhula**, who was **Bhāśiva's** son, and of king **Bhāvi** who was Rāhula's younger brother. The following stanzas describe king **Prathamaśiva** who was the son of Bhāvi. Of these verses, the first two (verses 3-4) credit king Prathamaśiva with a victory over the **Pāśchātya** kings, i.e. the rulers of the western territories, apparently meaning certain kings flourishing in the land lying to the west of Mathurā or, less probably, in the Western Division of India. The stanzas also emphasise his affection towards the people devoted to him and say that he shared his prosperity with all his friends and was like the father to his subjects. In continuation of the description of Prathamaśiva's achievements, verse 5 speaks of his exploits in the **Vindhyan** region in which he is stated to have employed two categories of elephants, viz. the wild ones which were captured and trained by his people and the others that were obtained from the enemies defeated in battles. The following stanza (verse 6) says how the **Prāchyas** (Easterners), the **Udīchyas** (Northerners), the **Kalachyutis** (Kalachuris) and other powers were afraid of king Prathamaśiva's prowess just as the elephants are of the lion. Verse 7 mentions that the heroic deeds of the king, resembling those of Viśvātman (Brahman, Vishṇu or Śiva probably the last one in the present case),[1] reminded people of the exploits of Rāma (any of three Rāmas, viz., Dāśarathi, Haladhara and Bhārgava) and Arjuna (probably the third Pāṇḍava and not Kṛitavīrya's son), and endeared him to the neighbouring rulers who exhibited their devotion to him through messengers and carriers of presents and letters.

Verse 8 says how king Prathamaśiva **installed a big image of Lord Buddha** in a Buddhist establishment apparently at Nālandā. The image is compared to the nāyaka (*i.e.* the central gem of a necklace) in the Buddhist establishment described as an ornament of the world. The said Buddhist establishment is indicated by the expression *yati-var-āvāsa*, 'the abode of the Ascetic (the Buddha) or of the Monks' so that it may have been a temple of the Buddha or a monastery where the Buddhist monks lived. In any case, the inscription does not claim that the said establishment was also made by king Prathamaśiva. The next stanza (verse 9) refers to the beauty of the image and its establishment at a height by comparing it with the top of the Golden Mountain (Mount Sumēru)[2]. This may suggest that the image was installed on a small pillar in the open. Verse 10 prays for the long life of the said image of the Śāstri (i.e. the Buddha) which is called *kund-āmala* probably meaning 'white like the *kunda* flower'. The description therefore suggest that the Buddha image was either made of white material or was painted white.

The name of the sculptor who made the beautiful image was Pūrṇavarman as mentioned in verse 11. He is called the maker of the said *kīrti* or fame-producing object, i.e. the image, for the king. Verse 12 (i.e. the last stanza) says that the *praśasti* or eulogy was composed by Durgadatta who enjoyed the title *Mahārāja* and was adorning the post of *Mahāsāndhivigrahika* (Minister for War and Peace) under the king, i.e. Prathamaśiva. The prose passage

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[1] [*Saṁyuga-śata-vyāpāra-viśvātmanaḥ* seems to mean only 'of (him) whose nature is all-pervading in hundreds of actions of war'. Cf. the all-pervading activities of Rāma and Arjuna in the war described in the *Rāmāyaṇa* and the *Mahābhārata*.—Ed.

[2] [In the present comparison only three enumerated common qualities (*sādhāraṇa-dharmas*) are meant and none of them seems to suggest the establishment of the image at a height.—Ed].

at the end says that the eulogy was engraved by Mādhava, son of Vāmana, the epithet *Nāgara sūtradhāra*, probably meaning 'the carpenter or mason who was a resident of the city (i.e. Mathurā)'[1] being applied to either the father or the son, possibly the latter.

The **importance** of the inscription lies in the fact that it speaks of a line of Buddhist kings apparently of Mathurā,[2] which was originally a Brāhmaṇa family, but later became Kshatriya obviously because it mixed up its blood with Kshatriya ruling families and became what was usally regarded as Brahma-Kshatriya having the blood of both the Brāhmaṇa and the Kshatriya.[3] It is not possible to determine whether Prathamaśiva visited Nālandā on pilgrimage and installed the image on that occasion or installed the Buddha image there through some of his agents who may have been sent to perform the pilgrimage on the king's behalf.[4] It is also difficult to say whether the image and the inscribed slab were both brought from Mathurā or were made at Nālandā ; but, as we shall see below, the first alternative seems to be more probable.

The following four rulers of three generations of the Vipra-Kshatriya (Brahma-Kshatriya) dynasty of Mathurā are mentioned in the inscription under study :—

1. Bhāśiva
2. Rāhula
3. Bhāvi
4. Prathamaśiva.

Since the present inscription may be assigned roughly to the 8th century A.D. on palaeographical grounds, king Bhāśiva may have flourished in the beginning of the century and his grandson Prathamaśiva about its close. It seems that this family succeeded the Mauryas whose Mathurā inscription, assigned to the seventh century, was recently published.[5] Probably the rulers of the Vipra-Kshatriya dynasty flourished earlier than those of the Śūrasēna family of Kaman that flourished in the Bharatpur District of Rajasthan about the ninth century.[6]

Prathamaśiva's claim of success against his adversaries in the West, East and North is vague ; but the specific mention of the Kalachyutis (Kalachuris) is interesting though very little is known about the Kalachuri rulers of the eighth century. Probably these Kalachuris were scions of the earlier branch of the family that later claimed descent from Kārtavīrya Arjuna of Māhishmatī, modern Maheshwar in the East Nimar District, Madhya Pradesh. Thus they may have been assigned by the poet to the land lying to the south of Prathamaśiva's kingdom probably in order to represent him as a conqueror of all the four quarters. Unfortunately, the latest records of the early branch of the Kalachuri family,

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[1] [*Nāgara-sūtradhāra* may as well mean that 'an architect well versed in the Nāgara style (of temple arch-tecture)', which is said, in the *Śilpa* texts, as one of the four important styles of the temple construction. Even if *Nāgara* is taken in the ordinary sense 'a person of the town' that there is nothing to show that, that the town was Mathurā, and not Nālandā.—Ed .

[2] [The description of the progenitor of the family as *Kāryārthaṁ Mathurā-purē-Harir=piva prītō-grahīj=janma yaḥ* (verse 2) seems to suggest that though he was born at Mathurā he abandoned it subsequently. His *upamā* with Hari seems to be significant.—Ed].

[3] See Sircar, *The Guhilas of Kishkindhā* pp. 6 ff. Cf. *kshatr-ōpētā dvijāti* (*Matsya Purāṇa* 49.41).

[4] Cf. cases of pilgrimage by proxy above, Vol. XXXIII, pp. 103 ff.

[5] Above Vol. XXXII, pp. 207 ff.

[6] Cf. ibid. Vol. XXXVI, p. 52 ; *Ind. Ant.*, Vol. X, pp. 34 ff.

which succeeded in extending its power over Northern Maharashtra in the south and over wide areas of Malwa and Gujarat in the north, are Buddharāja's Vadner and Sarsavani plates issued respectively in the years 360 and 361 (608 and 609 A.D.) from Vaidiśa (Vidīśā in East Malwa) and Ānandapura (probably modern Vadnagar in Gujarat) while some scholars assign Durgagaṇa of the Jhalrapatan inscription of Vikrama 746 (689 A.D.) to the same dynasty.[1] It may be mentioned here that the Kalachuris are believed to have been foreigners who entered India along with the Hūṇas and Gurjaras and that Indian authors found it difficult to represent this foreign clan name and wrote it variously as Kaṭachchuri, Kalatsuri, Kalachuri, Kalachuti, Kalachurya, Kalichurya, etc.[2]

Among other points of interest in the inscription, reference should be made to the fact that it contains one of the rare instances of the mention of the name of a sculptor. Pūrṇavarman, who made the image of the Buddha installed by king Prathamaśiva[3] of Mathurā at Nālandā, seems to have been a sculptor of the Mathurā School of Indian Art. Another sculptor of the Mathurā School, who flourished in the fifth century, was Dinna mentioned in one inscription from Mathurā and two from Kasia (ancient Kuśīnagara),[4] the Mathurā inscription belonging to the reign of king Nṛipamitra. The installation of the two Buddha images made by Dinna at Kasia in the Deoria District (formerly a part of the Gorakhpur District) of U.P. points to his great eminence as an artist ; but we do not know whether he made the images at Mathurā, which were transferred to Kasia, or was deputed or invited to Kasia to make the images at the place. The same uncertyinty is noticed in the present case as well, because we do not know whether the image bearing our inscription was made at Mathurā and transported to Nālandā for installation at that locality or it was the sculptor who was deputed by the king to Nālandā to make the image there. It seems, however, that the first alternative was easier than the second because the transportation of heavy objects of merchandise was managed by early Indian merchants for great distances on land and water, and they would not refuse to undertake such tasks if properly paid. Sometimes ready-made eulogies were carried by the pilgrims to be engraved on the temple walls.

Another interesting information supplied by the inscription relates to the auspicious symbols on the Buddha's feet. It is well known that the foot-marks of the Buddha were an object of worship and are sometimes represented in sculpture, one of the excellent representations showing the symbols having been found on an inscribed stone slab from Nagarjunikonda.[5]

The Nagarjunikonda slab bears the representation of the soles of the two feet placed side by side with that of the Bodhi tree in railing on one side. The symbols have been described as follows : "The most prominent symbol engraved on each of the soles is the *chakra*

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[1] See Bhandarkar's List of Inscriptions Nos. 1207-08 and 14 ; also p. 393. Among the other early rulers of different branches of the family Kokkalla, the first known king of the Tripuri branch ruled about the close of the ninth and the beginning of the tenth century while Rājaputra, the first known member of the Sarayūpāra branch seems to have flourished in the first half of the ninth century. See *ibid.*, p. 392, note 2, and No. 143.

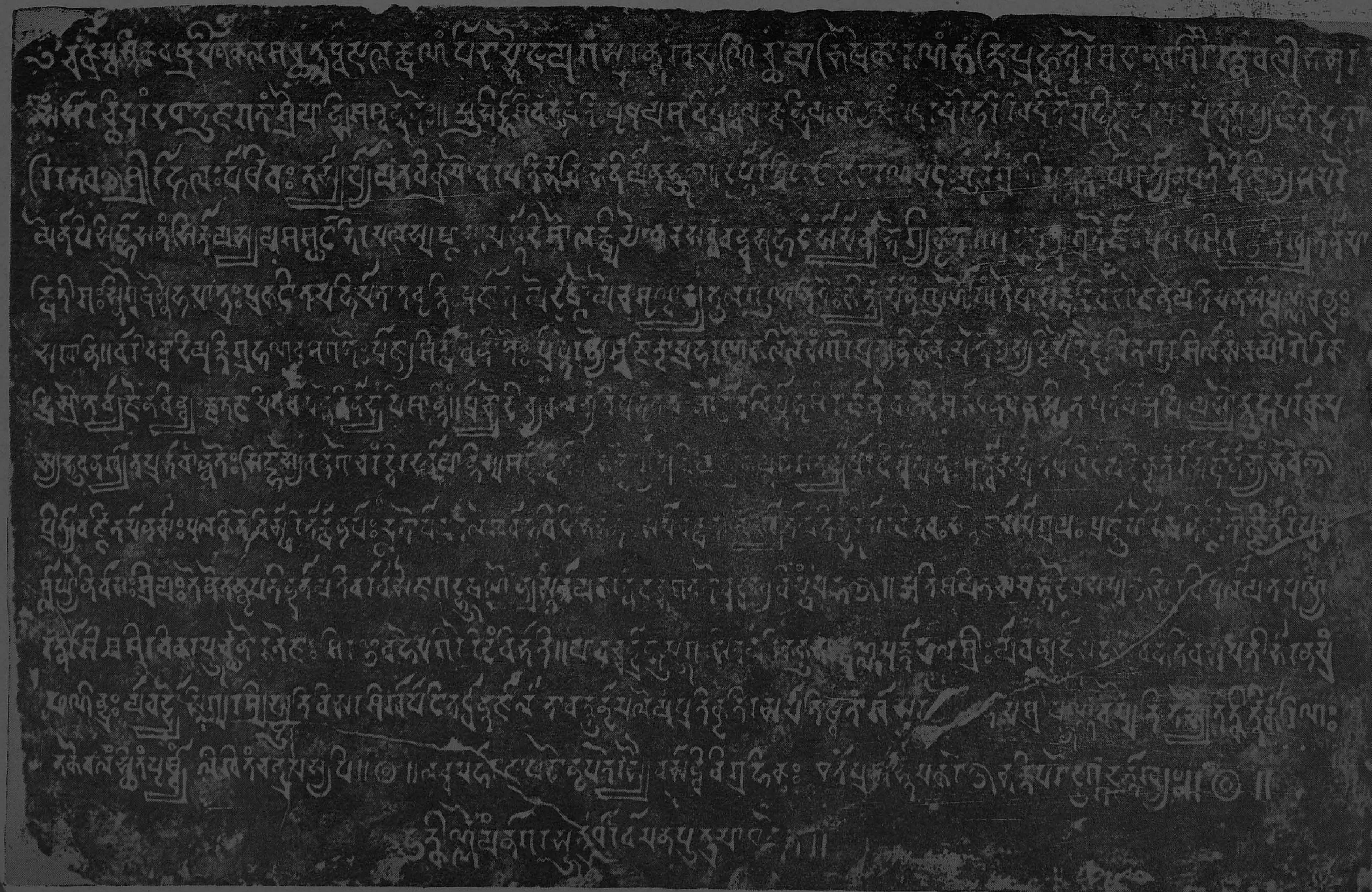
[2] Bhandarkar's List of Inscriptions, Nos. 143, 748, 1206 ; Ray *DHNI*, Vol. II, p. 1081, note 4 ; *Bomb. Gaz.*, Vol. I, part II, pp. 293, 468.

[3] [Verse 4, the expression *Pūrṇachandraḥ* seems to be used in the sense of *Pūrṇaḥ* Chandraśiva like *nṛipatīndu* in the sense of *nṛipatiḥ indur=iva* (verse 8). Hence it is very likely that Prathamaśiva himself had another name Pūrṇa and that this name Pūrṇa is described to have been written on the full-moon in verse 11, just as Pratāparudra's Boar-crest is described by Vaidyanātha to have been affixed on the moon.—Ed].

[4] Above Vol. XXXV, p. 200.

[5] Above Vol. XXXII, pp. 247 ff.

NALANDA INSCRIPTION OF PRATHAMASIVA



Size : One-fourth

(wheel). Behind this are an *aṅkuśa* (goad), a Nāga symbol, a *triratna* on *chakra* and a pair of fish with a *śaṅkha* (conch-shell) nearby, while in front of it are two Nāga symbols, a *svastika*, a *śrīvatsa* and a *pūrṇa-ghaṭa* with a *śaṅkha* nearby. The five toes in front of the above bear respectively a *stambha* (pillar), an *aṅkuśa*, another indeterminable symbol, a pair of fish and a *triratna* on *chakra*." What has been called 'a pair of fish with a *śaṅkha* nearby' seems really to be a second *aṅkuśa* in the row. Any way, of these symbols, *chakra* or wheel, *svastika*, *mīna* or fish and *kalaśa* or jar (the same as *pūrṇa-ghaṭa*) are clearly mentioned in the list of auspicious symbols on the Buddha's feet in our inscription. It is possible that *dhvajā* is to be traced in the representation of the *stambha* which may have been the *dhvaja-stambha* while what is usually described as the *triratna* may be essentially the *vajra* or thunderbolt symbol. It is also not impossible that the symbol regarded as 'indeterminable' is a particular type of the *chhatra* or umbrella, although it has to be admitted that it does not resemble the umbrella usually found in sculptures.[1]

We have seen above how the poet refers in verse 7, to Viśvātman, Rāma and Arjuna. This shows the influence of Brahmanical mythology on the composition. Strangely enough, there is no such influence of Buddhist mythology on this eulogy of a Buddhist king set up at a Buddhist place of pilgrimage. This may have been due to the fact that its author was a Brahmanical Hindu.

The fact that a subordinate of king Prathamaśiva, *viz.*, *Mahāsāndhivigrahika* Durgadatta, enjoyed the royal title *Mahārāja* would suggest that the king himself was an independent monarch enjoying such higher titles as *Mahārājādhirāja*. The absence of the proper titles of rulers is sometimes noticed in very few records.

The inscription does not mention any geographical name excepting Mathurā.

TEXT[2]

[Metres : Verses 1-3, 6-8 *Śārdūlavikrīḍita* ; verses 4-5, 10 *Sragdharā* ; verse 9 *Pushpitāgra* ; verse 11 *Anushṭubh* ; verse 12 *Āryā*.]

1 Siddham[3] [||*] Chakra-svastika-vajra-mīna-kalaśa-chchhattra-dhvajā-lakshaṇaṁ **pād-āmbhōja-yugaṁ**-sphuran-nakha-maṇi-chchhāy-ābhishēk-āruṇaṁ(ṇam |) bhakti-prahva-surēśa-dānava-śirō-ratnāvalī-bhāsura[ṁ]

2 saṁsāra-chchhiduraṁ dadhātu jagatāṁ śrēyānsi (yāṁsi) śaśvan=Munēḥ || [1*] Āsīd= **Bhāśiva**-bhūpatiḥ pṛithu-yaśā **Vipr-ānvayaḥ Kshattriyaḥ** kāry[ā]rthaṁ **Mathur [ā]purē** Harir=iva prītō=grahīj=janma yaḥ [|*] puttras=tasya jit-ōddhat-āri-

[1] If the symbol on the Nagarjunikonda slab is really a *chhatra* it has resemblance with the umbrella raised on a Lama's head as sometimes found at Darjeeling and depicted in local pictures. It may be noted in this connection that the thirty-two signs of the Mahāpurusha mentioned in the Buddhist literature excepting one (cf. No. 2 in the list quoted below), have nothing to do with symbols like those mentioned above. Excluding five which are of doubtful implication, those signs are : (1) feet which are firmly placed on earth, (2) wheel marks on the soles, (3) longish heels, (4) long fingers, (5) soft and tender hands and feet, (6) hands and feet with webbed fingers, (7) legs like those of a black antelope, (8) hands touching the knees when one is standing straight, (9) privities concealed, (10) golden complexion, (11) only one hair in a pore on the body, (12) hairs on the body having upright tips, (13) divinely straight limbs, (14) large shoulders, (15) circular in appeanance like a banyan tree, (16) rounded shoulders, (17) jaws like those of a lion, (18) teeth numbering forty, (19) even teeth, (20) well-set teeth, (21) very white canine teeth, (22) long tongue, (23) pleasantly deep voice, (24) very dark eyes, (25) eye-lashes like those of a heifer, (26) mark of hairs like white cotton between the eye-brows and (27) head surmounted by an excrescence. Cf. *Dīghanikāya* II. 4, III .7. 1-2 ; Nālandā ed, pp. 14-16, 110.

[2] From impressions. The mistakes in the published transcript have not been noticed in our transcript of the text printed here.

[3] Expressed by symbol.

3 rir=abhavat[1] śrī-**Rāhulaḥ** pārthivaḥ[2] tasy=āpy=āyatavikramō narapatir=**Bhāviḥ** kanyān= abhūt || [2*] Dushṭ-ārātighaṭā-vidāraṇa-paṭuḥ śūr-āgraṇīs=tat-sutaḥ **Pāśchātyān**= nṛipatīn=vijitya samarē

4 yēn=āpi siṁhāsanaṁ[3] [| *] siktā yasya yaśaś-chhaṭābhir=amala-spashṭās=samastā diśō lakshmīr=yēna cha sarvva-va(ba)ndhu-suhṛidāṁ sāmānya-bhōgyīkṛitā || [3*] Śattrushv=aty-ugra-tējāḥ **Pra[tha]maśiva** iti khyāta-nāmā

5 kshitīśaḥ snigdhēshu snēha-māttraḥ prakaṭita-mahimā[4] tāta-vṛittiḥ prajāsu [| *] yair= dṛishṭō yē cha śṛiṇvanty=atula-guṇa-nidhēḥ kīrttyamānaṁ guṇ-aughaṁ tēshāṁ sākshād=iv=āsau janayati manasāṁ pūrṇa-chandraḥ[5]

6 sukhāni || [4*] Vārīva(ba)ndh-ādi-yukti-grahaṇa-vaśa-gataiḥ prājya-śikshā-vinītaiḥ prāp- tair=anyaiś=cha jitvā praharaṇa-kalilē saṁgarē pratyanīkān || mattair=yasya dvipēn- drair=ddalita-guru-śilā-saṁchayō Gairik-ā-

7 dri-srōtō-vyājēna **Vindhyaḥ** kshatajam=iva vamann=ētin=ādy=āpi śāntimm(ntim) || [5*] **Prāchy-Ōdīchya-Kalachyuti**-prabhṛitayaḥ śaury-āvaliptā bhṛiśaṁ rājānō va(ba) [la]-dēśa-sādhana-dhana-sphīta-pratāpā api [| *] yasy=ōttuṅga-parākrama-

8 sya bhuvana-khyāta-prabhāv-ōnnatēḥ siṅha(siṁha)sy=ēva na gōcharaṁ dviradanā yānti sma śaṅk-ānvitā[ḥ] [6*] [S-ōddeśyā ?] api yasya [saṁ]yu[gva(ga)]-śata-vyāpāra- Viśvātmanaḥ śrutvā karmma tathā-vidhaṁ yadi kṛitaṁ Rām-Ārjunābhyāṁ bhavēt [| *]

9 prīty-āvarjjita-mānasāḥ pulakinō visphārit-ākshā nṛipāḥ[6] dūt-ōpāyana-lēkha-vāha- vidhibhir=bhaktīḥ samāchakshata || [7*] Yaḥ khyāt-āyati-bhūri-sāra-vibhavaḥ sat-tējasāṁ=āśrayaḥ prajñā-paurusha-nirjjit-ōrjjita-ripuḥ

10 ślāghyō nivāsaḥ śriyaḥ [| *] tēn=aitan=nṛipat-īndunā[6] Yativar-āvāsē jagad-bhūshaṇē nyastaṁ nāyaka-ratna-vad=bhagavatō **Vu(Bu)ddhasya vi(bi)mvaṁ(mbaṁ)** mahat || [8*] Atiśayita-samasta-dēva-sampat=sthira-vipul-āyata-puṇya-

11 ratna-rāśi [| *] śaśi-ravi-kara-mūrchchhan-ōru-tējaḥ śira iva Hēmagirēr=idaṁ vibhāti || [9*] Yāvach=chandrāṅśu-(ndr-āṁśu)-pūgaḥ sitayati kakubhaḥ kshuṇṇa-muktā-phala- śrīḥ[7] yāvan=mūrddhnāṁ sahasr[air]=vvahati vasumatī[ṁ*] bhāra-namraṁ(mraḥ)

12 Phaṇīndraḥ [| *] yāvad=dyaus=tigma-raśmi-dyuti-visara-śikhā-pāṭita-dhvānta-jālā tāvat= kund-āmal=ēya[ṁ] pratikṛitir=asamā tishṭhatāṁ Śās[tu]r=[ūrddhv*]ē[8] [||] [10*] Nāma śrī **Pūrṇṇavarmm**=ēti tasy=aitat-kīrtti-kāriṇaḥ [| *]

13 na kēvalaṁ sthitaṁ pṛithivyāṁ likhitaṁ chandramasy=api ||[9] ||[11*] Lavdha(bdha)- Mahārāja-padō nṛipatēr=asy=aiva Sāndhivigrahikaḥ [| *] ētāṁ praśastim=ararōt[10] bhakti-parō(raḥ) śrī **Durggadatt**-ākhyaḥ ||[11] [12*]

14 utkīrṇṇ=ēyaṁ Nāgara-sūttradhāra-Vāmana-puttra-**Mādhavēna** ||[9] ||

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[1] Read °*ārir=abhavach=śrī* or °*abhavach=chhrī*.

[2] Read *pārthivas=tasya*.

[3] Read *siṁhāsanam*.

[4] Read *mahimas=tāta*°

[5] [Here seems to be a reference to the name of the ruler.—Ed.]

[6] *Sandhi* has not been observed here.

[7] Read *śrīr=yāva*°.

[8] The restoration of the lost letter has been suggested to us by the extant *ē-mātrā* and the comparison of the image with the top of Mount Sumēru in verse 9. [*Śāstur= uchchaiḥ* may as well as be the reading in the original. Here *uchchaiaḥ* may mean either 'high' or 'famous' or something like that. Regarding the comparison containing in verse 9 see above p. 156 n. 1—Ed.]

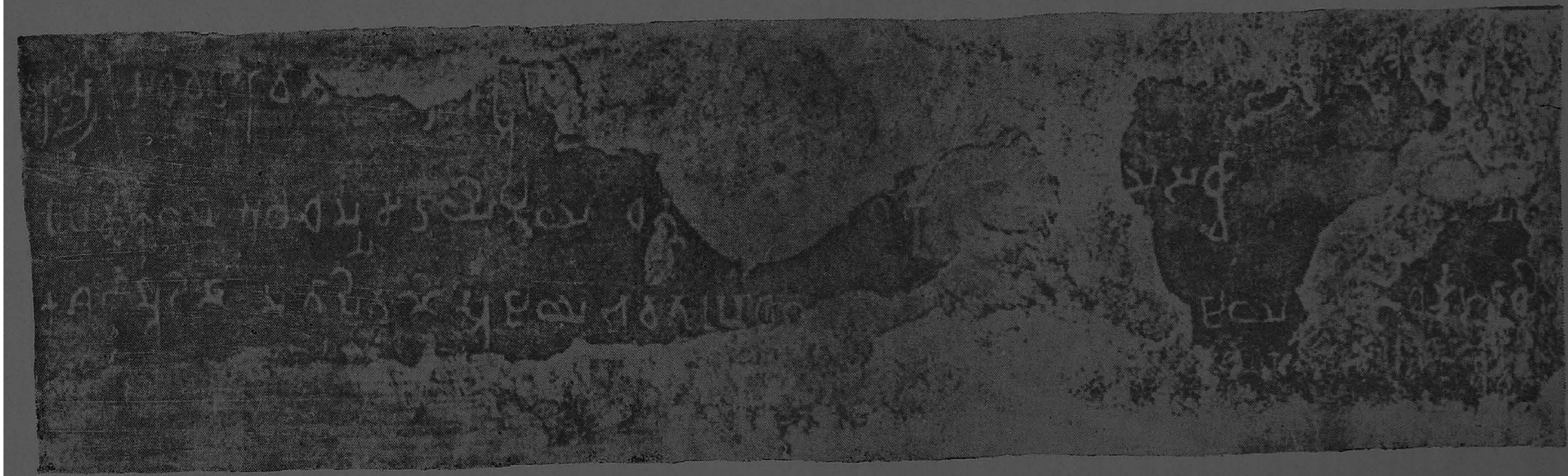
[9] There is a double-cricle symbol between the double *daṇḍas*.

[10] Read °*akarōd*°.

[11] The intended name may be Durgādatta as read by Miśra ; but there is no *ā-mātrā* in the second *akshara*.

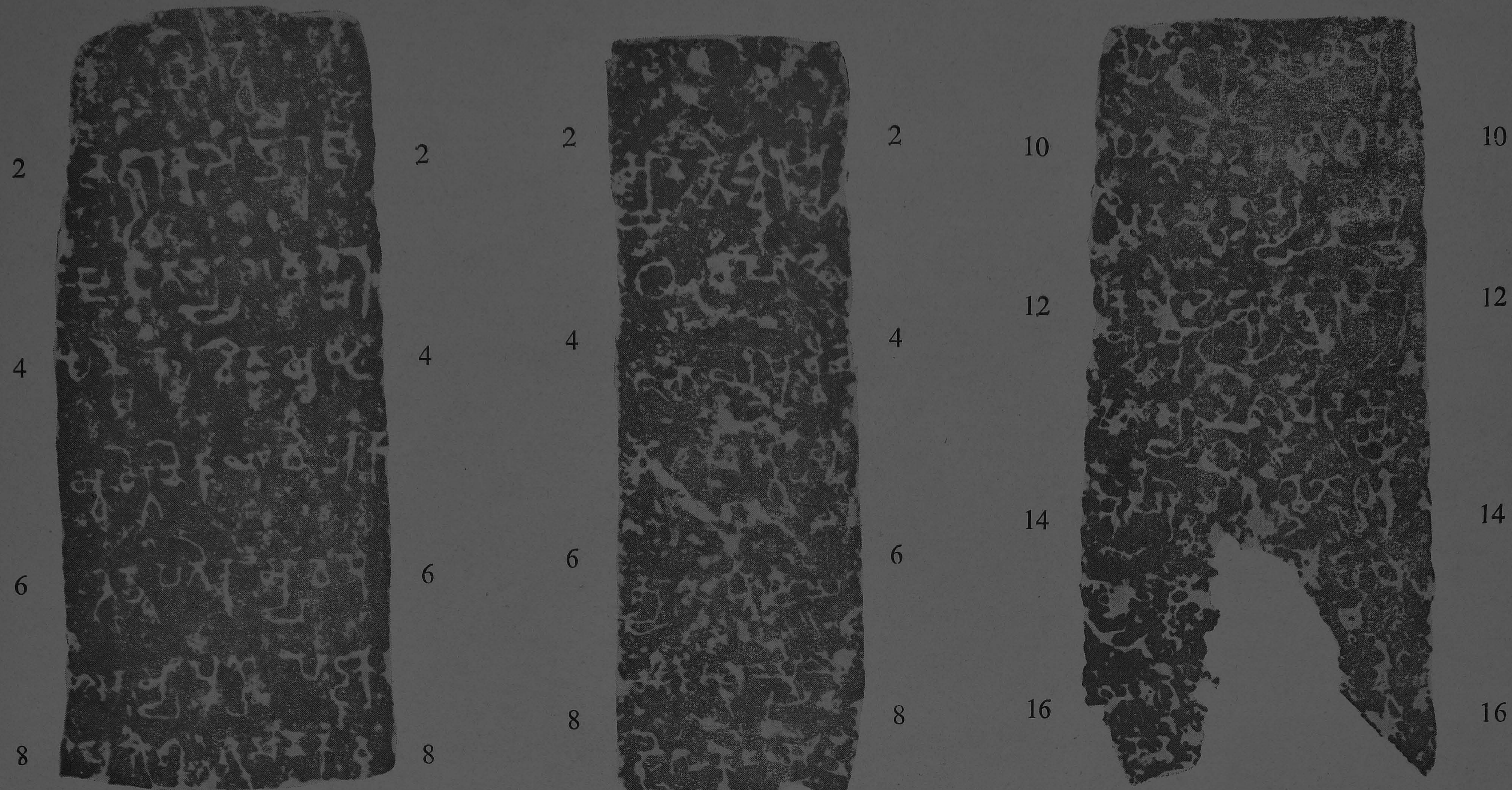
BODH GAYA INSCRIPTION OF SAKA YEAR 64





From Photograph

MITHOURI INSCRIPTION OF SAKA YEAR 80



First Face

Second Face
Size : One-fourth

Third Face

No. 17—TWO BRAHMI INSCRIPTIONS

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

The two epigraphs edited here are noteworthy in certain respects. But their importance has not been clearly brought out by the scholars who have written on them. Hence they are dealt with below in detail. For the sake of convenience they are referred to as *A* and *B*.

A. Bodh[1]*-Gayā Inscription of [Śaka] year* 64

Of the two records, *A* is known for á long time. It is engraved on the pedestal of a huge seated Buddha image, measuring about 117.5 cm by 93.75 cm, carved out of red sandstone of Mathurā. This image was discovered by A Cunningham in 1892 [2]near a small ruined temple, close to the south gate of the railing of the Great Temple at **Bodh-Gayā**, and it is now preserved in the Archaeological Section of the Indian Museum, Calcutta.[3] It is reported[4] that by 1898, the inscription, which was already in a damaged condition, has suffered further damage. Lüders had referred to it in a certain context[5] and later noticed it in his *List*.[6] Subsequently Ramprasad Chanda published a transcript of it along with his brief comment in the *Annual Report of the Archaeological Survey of India* for 1922-23, p. 169. According to Chanda, this record, on palaeographical grounds, may have belonged to the Gupta times. Following this lead, D.R. Bhandarkar had included this item in his *List*.[7] Thereafter scholars writing on early Indian Sculpture began to ascribe the Buddha image to the Gupta age.[8]

The inscription is edited here from a photograph of the illustration given in A. Cunningham 's work[9] and it consists of four lines and not three lines,[10] the fourth line having been almost completely obliterated. The **characters** are Brāhmī and are similar to those of several records of the 2nd-3rd centuries A.D.[11] Especially noteworthy are the letters *m*, *l*, *s* and *h* which resemble the same letters occurring in inscriptions dating from the beginning of the Kushāṇa period.[12] The **language** of the inscription is Prakrit influenced by Sanskrit. That the engraver of the record was not very careful is indicated by the addition of super fluous *mātrā*-signs to letters[13] and by the peculiar spelling of the word *pratisṭhapiyati* for

[1] The macron over *e* and *o* is not used in this article.

[2] A. Cunningham, *Mahābodhi*, p. 21-plate XXV.

[3] *ASIAR*, 1922-23, p. 169.

[4] *JASB*, Vol. LXVII, 1898, Part I, p. 282.

[5] *Journal of the Asiatic Society* for 1909, p. 661.

[6] No. 949.

[7] No. 1258.

[8] A. K. Coomaraswamy, *History of Indian and Indonesian Art*, p. 74 ; *The Classical Age*, p. 518.

[9] *Mahābodhi*, plate XXV.

[10] *ASIAR*, 1922-23, p. 169.

[11] Above Vol. XIX p. 96 f., and plate facing p. 97 ; *ibid*. Vol. XXXIV, pp. 9-10, and top figure of plate facing p. 10.

[12] See *Mathurā Inscriptions* by H. Lüders (edited by K. L. Janert), pp. 116 ff. for a discussion on this topic.

[13] See note 7 of the text below.

5 DGA/77

pratisṭhāpayati, as well as by the omission of some *mātrās* e.g., *viharasya* (line 1) for *vihārasya*. An **orthographical** peculiarity noticed in the record is the doubling of the consonant following *r*, e.g. *pūrvvaye* (line 1) and *sarvvā* (line 2). The mixed dialect of the record and the manner in which it commences and the method adopted for stating the particulars of the date are also in the characteristic style of the records of the Kushāṇa period.[1]

The **date** of the record expressed by numerical symbols is stated as the **5th day of the 3rd (month) of summer in the 64th year** (line 1). This statement follows immediately the expression in the genetive case mentioning the ruler, as is usually met with in the records of the members of the Kushāṇa dynasty.[2] As in the case of the latter, here also the year does not refer to the regnal reckoning of the ruler but is to be referred to an era. For the palaeographical and other reasons given above, the year 64 may have to be referred to the Śaka era which is now generally believed to have started in 78 A.D., and not to a different era.[3] Then the equivalent of the year in the Christian era would be 142 A.D.

The inscription refers itself to the reign of a certain **Mahārāja Tṛikamala**[4] who is not known from any other record. As there is no mention in the record of any overlord, it appears that this ruler was either semi-independent or independent. Similar early records[5] revealing the existence of rulers of this category are already known, and this suggests that such rulers held sway over isolated territories, in North India, more or less in an independent capacity, during this period.

This inscription records the setting up of a (stone?) image of Bodhisattva evidently the one on the pedestal of which the record is engraved. The words *svakēna samartho śrama* ..., appear to qualify the deity represented, but it is difficult to be sure of their real connection. The word *Sihārathā* following the expression *paṭimāṁ*, probably stands for Siṁharathā, the name of a person who was responsible for the setting up of the image. The image appears to have been set up in a *vihāra* of a certain monk whose name ends with °*mātyadhara* and who was a companion of another monk who was a master of *Vinaya* (*Vīnayadhara*) and who was a resident of another *vihāra* of which the name is not clear. The donor of the image appears to have been a certain lay-woman (*upāsikā*) who was probably assisted by Dhanna who was a teacher of the law (*dharmakaṭhika*). Here, too, the passage *artha-dharma sahāyitiye Dhanna*.., which follows the word *upāsikaye*, seems to refer to

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[1] Lüders' List Nos. 42,66,etc.; especially noteworthy is No. 906. It must be noted here that R. P. Chanda was quite aware of these early characteristics of this record; but somehow he was led to believe that the characters " are of the Gupta period " and accordingly referred the year to the Gupta era. (*ASIAR*,, 1922-23, p. 169). Though D.R. Bhandarkar was also aware of this feature, he could not resist the temptation of including the record in his *List*, perhaps under the influence of R. P. Chanda's remarks (Bhandarkar's List, No. 1258 and note 4).

[2] Lüders' List, Nos. 42, 66, etc.

[3] R. P. Chanda in *ASIAR*, 1922-23, p. 169 has referred the year to the Gupta era. Also see Bhandarkar's List, No. 1258 where, after expressing his doubt about the ascription of this year to Gupta era by putting a query after *G.* (Gupta-Valabhī era), D. R. Bhandarkar has suggested in note 4 under that number, whether the date should be referred to the Kalachūri era, apparently oblivious to the far-reaching implications of this suggestion such as the assumption of the spread of the practice of using this era as far east as Bodh-Gayā, which has not so far been proved by any record. However, this vacillation on the part of D. R. Bhandarkar is indicative of the fact that he was not quite convinced of the ascription of the date to the Gupta era.

[4] A. Cunningham read the name as Tukamāla or Turamāla although he was not sure of the correctness of the reading himself (*Mahābodhi*, p. 21).

Lüders read it as Tṛikamata with a query (*List*, No. 949). R. P. Chanda's reading, adopted here, seems to be fairly correct (*ASIAR*, 1922-23, p. 169).

[5] Lüders' List, No. 906, above Vol. XXXI pp. 167 ff., and plates.

the lay-woman, but its import is not clear. The concluding passage which is almost completely lost, seems to state that this work was for the worship of the parents (evidently of the female donor) and of the teachers, etc.

The consequence of the attribution of the inscription to the 2nd century A. D. is obvious *viz.*, that the image on the pedestal of which it is engraved becomes an example of the art of the period. It may be said that all the characteristics of the figure, like mass, workmanship, decoration, etc., being in the style of sculptures of the period in question, become meaningful only now.[1] Its facial features, showing closed eyes are, however, not seen in the sculptures of the Kushāṇa period especially from Mathurā, and such a characteristic is common to sculptures of the Gupta period. But here this feature may be taken as rare and due to the influence of the Magadha school.

TEXT[2]

1 **Maharajasya Tṛ[ika]ma**[3] **[la[4]]sya sa**[5] 60 4 gṛi 3 di 5 [eta]sya pūrvvaye bh-[i]ksha (kshu) Vinayadharasya [shṭa]-v[i]ha(hā)[ra]sya sadhav[i]hāri [vina] ....kshu ....

2 mātyadhara-vihāre sva kena sā(sa)[6] martho śrama .... [śai]likāṁ Bodhisatva-paṭimāṁ Sīhārathā pratisṭhapiyati||[7] upāsikaye artha-dharmma-sahāyitinīye Dhanna.. ...... [take] ..... ye sarvvā

3 . . ..[sa]hāyenā Dham[m]akā(ka)thikena Dhannenā[8] imena kuśalāmūlenā mātāpitunaṁ pūjāye bhavatu upadha[ya].........jāye.. dhar.... dhi

4 ....ya..............

B. Mithouri Inscription of [Śaka] year 80

The second inscription[9] under study was discovered in **Mithouri** in the former Rewa State in Madhya Pradesh, in January 1946 by Dr. B. Ch. Chhabra, the then Government Epigraphist for India. It is stated to have been inscribed on a faceted stone pillar. Due to long exposure to the elements of nature, the pillar has suffered damage. The record is said to be engraved on three of its faces. On account of the damage caused to the pillar the writing is not well preserved. There are 17 lines of writing of which 8 lines are engraved on two faces while the remaining lines are engraved on the third face. The writing in lines 8-11 has suffered damage so much that it is difficult to be sure of the reading of several letters

[1] Stella Kramrisch while clearly noticing these features was led to ascribe the sculpture to the Gupta times obviously because of the ascription of the record, by other scholars to that period. (*Indian Sculpture*, pp. 61, 168-69, and Plate XVIII, Fig. 54).

[2] From photograph.

[3] This form of *m* has a wider belly than the other forms of the letter occurring in this record, and has therefore the appearance of *p* and there seems to be some trace of a line going downward from its right arm which makes the whole *akshara* look like *pu* which is however only an illusion.

[4] This letter is of a form distinctly different from that of *t*, and its identity with *p* in line 3 is easy to recognise.

[5] There is an *e-mātrā* also here, but it seems to have been added by inadvertence.

[6] There is an *e-mātrā* also here but it seems to have been added by inadvertence.

[7] This *virāma* is indicated by a couple of slightly curved lines in a horizontal position.

[8] This *virāma* is indicated by a single horizontal stroke.

[9] *A.R.Ep.*, 1945-46 , No. B 206.

in them. A chip from the bottom of the third face has been broken and lost causing the loss of a few letters from lines 16-17. This inscription has heen noticed briefly in *Ancient India*, No. 5, p. 52 with a facsimile on plate XXXIII. Since it has not been fully discussed so far, it is edited below.

The **characters** of the inscription are Brāhmī and resemble those of the record *A* dealt with above. Especially noteworthy is the affinity of the letters *m*, *l*, *s* and *h* of the latter with the same letters of the record under study. The tripartite *v* in the conjunct letter *sya* of *maharajasya* (line 1) is another noteworthy early **palaeographical** feature. Besides, the style of the introductory passage, the manner of giving the date, and the nature of contents, of this record are similar to those of the record *A* and others of the period to which they belong.[1] On these grounds, this record may be assigned to the 2nd century A.D.[2] The **language** is, however Sanskrit influenced slightly by Prakrit, e. g., *Vasusya* (line 6), and the composition is in prose. It may be mentioned here that though the majority of the inscriptions of this period are in mixed dialect, records in Sanskrit, dating from this period, are also known.[3] As regards **orthography**, it may be noted that there is reduplication of consonants after *r*, e. g., *Parṇṇa* (line 10), *Sarvvasenāryyāya* (line 7) and *purvvāyām* (line 4). It appears that in some letters the mark for the medial *ā* has not heen indicated, e. g., *maharajaya*[4] (line 2) for *mahārājasya* and *viharaka* (line 5) for *vihāraka*.

The record is dated and the details of the date are given in lines 3-4 as year 80, *varshāpaksha* 5, and *divasa* 10, the numerals being expressed by symbols. In this respect this record is similar to the Giñja[5] and Bandhogarh[6] records. Since the record, for the reasons detailed above, may be one of 2nd century A. D., the year 80 of the date may be referred to the Śaka era, in which case its Christian equivalent would be 158 A. D.

The inscription refers itself to the reign of a certain ruler named **Jāṅgata**[7] who bore the titles *Bhaṭṭāraka* and *Mahārāja*. Records of several rulers of this period usually contain the title *mahārāja* only, prefixed to their names, and the records of the members of the Kushāṇa dynasty contain, in addition, sometimes, the other characteristic titles of theirs such as *rājātirāja*, *devaputra*, etc. The presence of the two above mentioned titles in our record is, therefore, interesting. The ruler Jāṅgata is also described as **Avantīśvara.** Previously this word was read as Vaṅgēśvara with a query.[8] But the letter *ntī* is distinctly clear and it is different from the letter *ṅga* occurring in the name Jāṅgata (line 2). It is also clear that the word *Avantīśvara* is compounded with the previous word as *maharajasy-Āvantīśvarasya*. This ruler is known for the first time from this record and it is interesting to note that he is stated to be the lord of Avanti.

Avanti was part of Malwa which was included in the dominions of the Western Kshatrapas[9] during this period. But about the middle of the 2nd century A.D., and for some-

[1] Above, Vol. XIX, pp. 96 ff., and plate; see also Lüders *Mathurā Inscriptions*, (edited by K. L. Janert), pp. 116. ff.

[2] See *Ancient India*, No. 5, p. 52, where the inscription has been assigned to the pre-Gugpta period.

[3] Above, Vol. XIX, pp. 96 ff; *ASIAR*, 1910-11, Pt. II, pp. 40-48 and plates 23-24; above, Vol. XXIV, pp. 208-10, No. 7.

[4] Of course, there are instances where this spelling is also met with, see Lüders' List, Nos. 38, 925, 927.

[5] Lüders' List, No. 906.

[6] Above, Vol. XXXI, p. 176.

[7] In *Ancient India*, No. 5, p. 52, this name is given with a query, but the reading seems to be all right.

[8] Ibid.

[9] *The Age of Imperial Unity*, p. 184 ; see also Lüders' List, No. 965.

time thereafter, due probably to the struggle[1] for the throne between the successors of Rudradāman I (circa 130-50 A.D.,)[2] there was confusion in the political life of the kingdom, and this opportunity was perhaps seized upon by the feudatories of the Kshatrapas or other local chieftains to declare themselves independent rulers of some territories, at least for a short period. Jāṅgata of our record was apperently one of them and he thus became the lord of the Avanti region. Furthermore, the findspot of the present record shows that the sway of this ruler extended in the east upto the Rewa region. This was possible because apparently there was no opposition to this ruler from any local authority in this region. It has been concluded[3] that this territory was held by a certain *Mahārāja* Bhīmasena of the Bandhogarh cave inscription of the year 51[4], who has been identified with his namesake of the Giñja hill inscription in red paint of year 52[5] and that his successors continued to rule in that region. It is, however, significant that the earliest date of the successor of Bhīmasena, also known from another Bandhogarh record, is year 86,[6] and no records of this family with dates in between years 52 and 86 have come to light so far. It appears, therefore, that after the reign of *Mahārāja* Bhīmasena, there was no political authority worth the name in and around Rewa region for about a quarter of a century, and this situation was so propitious for making inroads into this region by rulers like Jāṅgata of our record, which is dated in the year 80.

The object of the record was the setting up of an umbrella (lines 15-16), obviously of stone, on the shaft of which this inscription is engraved, over an image of the Buddha in a *Vihāra* called the Saptaparṇṇa-vihāra (lines 9-10). The epithets of the Buddha like, *Bhagavān, Pitāmaha, Samyaksambuddha, Ātmārinishūdana, Daśabala*, and *Aparimita-guṇadhara* are contained in lines 10-14. The person who caused the setting up of the umbrella seems to be a certain Peṭṭuka (line 7), the son of Jayasēna and grandson of Vasu who is stated to be a householder residing at the *vāṭaka* of another *vihāra* called the Svastinikāya-vihāra (line 5), and it seems that this was done for the sake of one named Sarvvasen-āryya whose relationship with Peṭṭuka is not stated. The writing in line 8 and in part of line 9 is so much damaged that it is difficult to make out the passage contained in it. It, however, appears to state that Peṭṭuka did the work along with someone else. The passage in lines 17-18 contained the usual benediction for the welfare and happiness of all sentient beings.

The epithet *bhagavān pitāmaha* of the Buddha is rarely found in the Buddhist records of this kind[7], and Lüders has opined that this is a feature of records discovered in the eastern parts of north India[8]. But the provenance of the record under study suggests that this characteristic had a wider vogue.

There is mention made of two *vihāras* in the record, one called the Svastinikāya-vihāra and the other called the Saptaparṇṇa-vihāra. It is not known where the former was situated. The latter was evidently situated in Mithouri, the findspot of the record.

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[1] *The Age of Imperial Unity*, p. 186.

[2] Lüders' List, No. 965.

[3] Above, Vol. XXXI, pp. 167 ff.

[4] Ibid., pp. 169, 177.

[5] Luders' List, No. 906.

[6] Above, Vol. XXXI, pp. 169, 170, 178.

[7] Above, Vol. XIX, p. 96 f., and plate ; ibid., Vol. XXXVII, p. 152 ; Lüders' List, No. 910.

[8] Lüders, *Mathurā Inscriptions* (ed. by K.L. Janert), pp. 118-19.

TEXT[1]

Two faces on the shaft

Siddham[||*]
Bha[ṭṭā][2] raka maharajasy–Āvantīśvarasya
Jāṅ[3]gatasya[4] saṁvatsare 80 varshā[5]
pakshe 5 divase 10 ēta (tā)yāṁ pūrvvā [yāṁ]
Svastinikāya-viha(hā) raka-vāṭaka-vastavyasya
gṛihapatikasya Vasusya[6] naptā[7] Jaya-
senasya putro Peṭṭuka[ḥ] Sarvva[se]n-āryyāya
[putre gu śramaṇaka vuddhi guru][8] sahi

Third face of the same shaft

[sahi-ścha dhui][9] Sapta-
parṇṇa-vihāre Bhagavat
Pi[9] tā[10] mahasya Samya-
ksambuddhasy–ātmārinishū-
danasya Daśabalasya
aparimitaguṇadhara-
sya chha[traṁ pra] tishṭhāpa-
yati ......[sa] rvva-
[sa]tvānam[nāṁ] ......[||*]

---

[1] From impressions.
[2] This letter is badly formed.
[3] The horizontal stroke attached to the left of this letter seems to be due to a flaw in the stone.
[4] A white patch looking like some broken letter exists above this letter but this is due to flaking off of the stone at the place.
[5] A space that could accommodate a couple of *aksharas* after this letter is left blank.
[6] Sanskrit grammatical declension has not been followed due to the influence of Prakrit.
[7] A *i-mḍtrā* seems to be attached to this conjunct letter, perhaps by mistake.
[8] Owing to the damaged condition of the stone at this place, it is difficult to read the letters with certainty.
[9] This letter is not clear due to damage caused to the stone at this place.
[10] This letter looks like *v*, but the horizontal bar at the bottom requires to be ignored.

NO. 18—TWO SILAHARA GRANTS FROM DIVE-AGAR

(*2 Plates*)

G. S. Gai, Mysore

Four sets of copper-plates including the two edited here, were discovered sometime before 1962 at **Dive Āgar**, a village in Shrivardhan Taluk of Kolaba District, Maharashtra State[1]. They were found by one Shrimati Chandrabai *alias* Nauriya Panduranga Nakti in her field in sub-survey No. 4 in survey No. 88. They were first acquired by the Bharat Itihasa Samsodhak Mandal, Poona and then by the Director of Archives and Archaeology, Government of Maharashtra, Bombay, in whose custody they are deposited. The late Dr. M.G. Dikshit, who was Director of Archives and Archaeology, was kind enough to permit me to edit these records in the pages of this journal.

1. Grant of Chhittapa, Śaka 949

This set consists of **three** plates, each measuring about 15 cm x 10 cm. There is a hole, about 1.5 cm in diameter, in the middle of the upper side of each plate, through which passes a ring, 2 cm in thickness. The ends of the ring are soldered into a seal which is circular in shape and which measures 4 cm in diameter. The **seal** contains the representation of a seated Garuḍa, facing front with folded hands and spread out wings. The set, together with the ring and the seal, weighs about 655 gm. The first and the third plates are engraved on the inner sides only while the second plate contains writing on both the sides.

The **characters** are Nāgarī and are regular for the period to which the record belongs, viz., the first half of the 11th century A. D. The **language** is Sanskrit, prose and verse, and the draft is full of errors. In respect of **orthography**, it may be observed that the consonant following *r* is usually reduplicated and *v* is used for *b*.

The record refers itself, to the reign of **Chhittapa** of the Śilāhāras of Northern Koṅkaṇ and gives his genealogy form Kapardin I. This Kapardin I was succeeded by Pulasati or Phullaśakti who was succeeded by his son Kapardin II and the latter by his son Vappuvanna. The next king is Jhañjarāja whose brother was Goggirāja. The next ruler, whose relationship is not given, is Vajjaḍa I, son of Jhañja and Vajjaḍa's son Aparājita is mentioned by his epithet Dīptimārtāṇḍadēva. Next comes Vajjaḍa II and his brother Kēśidēva who was followed by the ruling king Chittapaiya, son of Vajjaḍa II. In recounting this genealogy, the inscription does not furnish any historical information about these rulers.

The **date** is given in lines 22-25 as **Śaka 949, Prabhava, Pushya vadi 11, Monday, Udagayana-parvan.** This corresponds to **25th December, 1027 A. D.**, though the *Udagayana-parvan* or *Uttarāyaṇa-saṅkrānti* occurred on the previous day.

The **object** of the record is to grant, by the king, the remission of the tax of 20 *drammas* to a certain *brāhmaṇa* named Gōvinda, son of Saudayaiyya of Kāśyapa-gōtra

[1] These have been registered in *A.R. Ep.*, 1962-63, A Nos. 45-48. The two grants edited here are Nos. 47 and 48 and are briefly reviewed on pp. 21-22 of the above Report.

and Bahvṛicha-śākhā and a resident of **Dīpak-Āgara**. It is stated that this gift was made for the orchard called Ārāma-Gumma, apparently for its maintenance, situated in the village **Vēlāsivāgara** in the **Mandaraja** *vishaya* and donated by the *daṇḍanāyaka* Nāgavarman.

The record was written by Jōupaiya, the nephew of the treasury officer (*bhāṇḍāgārasēna*) Nāgalaiya who is described as a great poet (*mahā-kavi*). This Jōupaiya figures as a writer in the Bhāṇḍūp plates[1] of the same king.

As regards the place-names, **Dīpak-Āgara** is the same as Dive Āgar which is the findspot of the plates. I am not certain about the identification of **Mandaraja** *vishaya* and the village **Vēlāsivāgara** situated in it, though it is likely that they might be in the vicinity of Dive Āgar.

TEXT[2]

[Metres : Verses 1, 2 and 6 Anushṭubh ; verse 3 Vasantatilaka ; verse 4 Sragdharā ; verses 5 and 7 Indravajrā]

First Plate

1 Siddham[3] [| *] Jayaś=ch=ābhyudayaś=cha || Labhatē sarvva-kāryēshu pūjayā gaṇa-nāyakaḥ || (|)

2 vighnaṁ nighnan-sa vaḥ pāyād=apāyād=Gaṇa-nāyakaḥ ||[1*] Sa vaḥ pātu Śivō

3 nityaṁ yan=maulau bhāti Jāhnavī | Sumēru-si(śi)khar-ōdgachchhad-achcha-chandra-ka-

4 l-ōpamā || [2*] Jīmūtakētu-tanayō niyataṁ dayālurj=Jīmūtavāhana

5 iti tri-jagat-prasiddhaḥ | dēhaṁ nijaṁ tṛiṇam=iv=ākalayan=par-ārtthē yō raksha-

6 ti sma Garuḍāt=khalu Śaṅkhachūḍaṁ(ḍam) || [3*] Tasy=ānvayē || Ādyaḥ śrīmān=Ka-

7 parddī tad=anu Pulasatis=tat-sutō=nyaḥ Kaparddī tat-sūnur=vVappuvannaḥ

8 kshitipatir=abhavat=Jhañjharājas=tatō=bhūt | tad-bhrātā Goggirāja-

9 s=tad-anu cha nṛipatir=vVajjaḍāchāryyadēvas=tasmāj=jātas=tanūjas=tribhu-

10 vana-tilakō Dīpti-mārttaṇḍa-dēvaḥ ||[4*] Śrimān=abhūd=Vajjaḍadēva-

11 nāmā śrī-Kēsi(śi)dēvō nṛipatis=tatō=bhūta(t) || (|) tad-bhrātṛijō

12 Vajjaḍadēva-sūnuḥ **śrī-Chchhittapaiyō** nṛipatirvva(r=bba)bhūva || [5*]

Second Plate : First Side

13 Atha svakīya puṇy-ōdayāt=samadhigata-pañcha-mahā-śavda(bda)-mahā-sā-

14 mant-ādhipati Tagarapura-paramēsva(śva)ra-tyāga-jaga-[j*]jhampa sa(śa)ra-

15 ṇāgata-vajra-paṁjara-prabhṛiti-samasta-rājāvalī-virājita-śrī-Chchhi-

16 ttapaiyadēvarājaḥ sarvvān=ē[va*] sva-saṁva(mba)dhyamāha(na)kān=anyān=api samāgāmi-

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[1] *Ind. Ant.*, Vol. V, pp. 277 ff.

[2] From the impressions taken under my supervision.

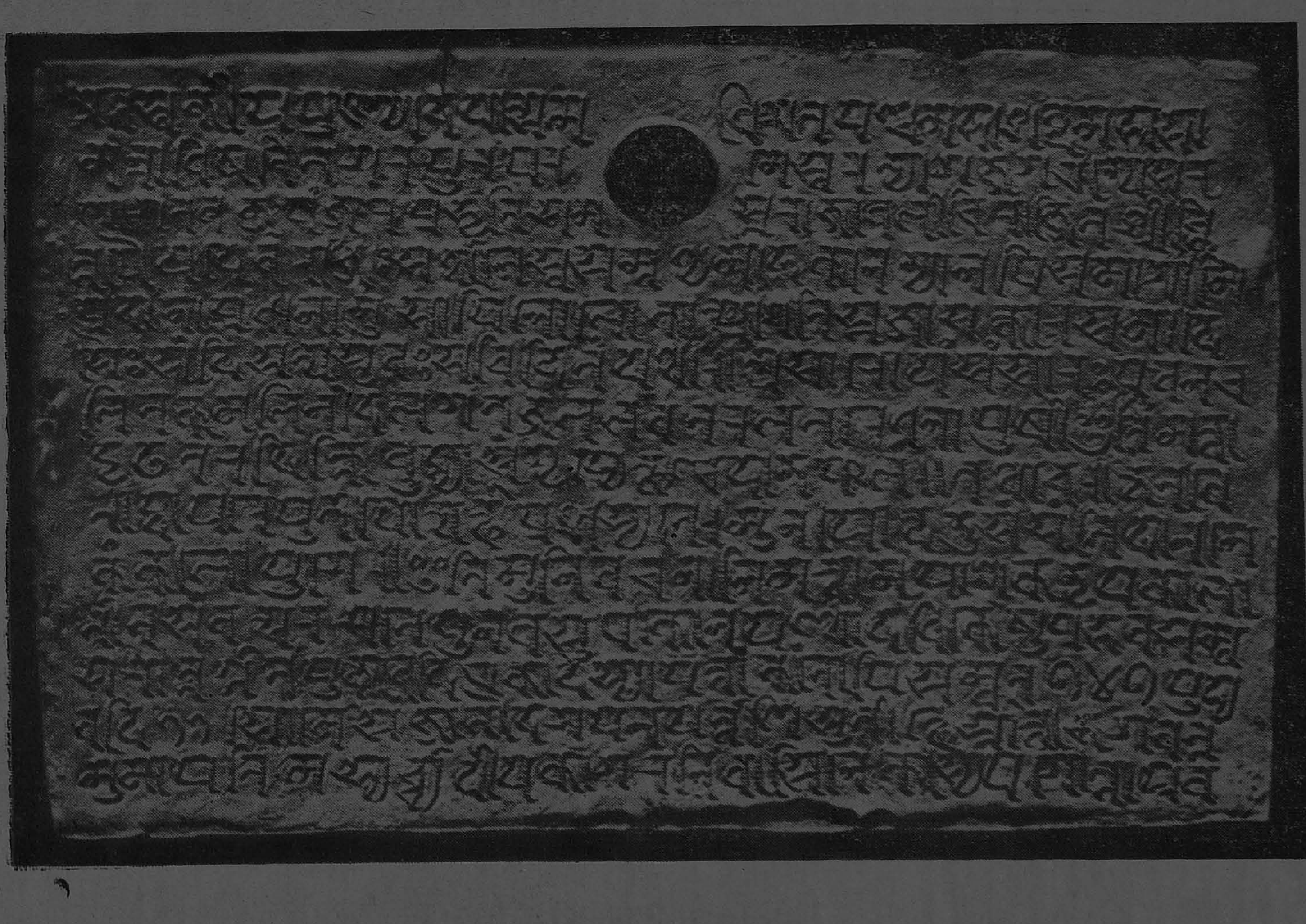
[3] Expressed by a symbol.

DIVE AGAR GRANT OF CHITTAPA

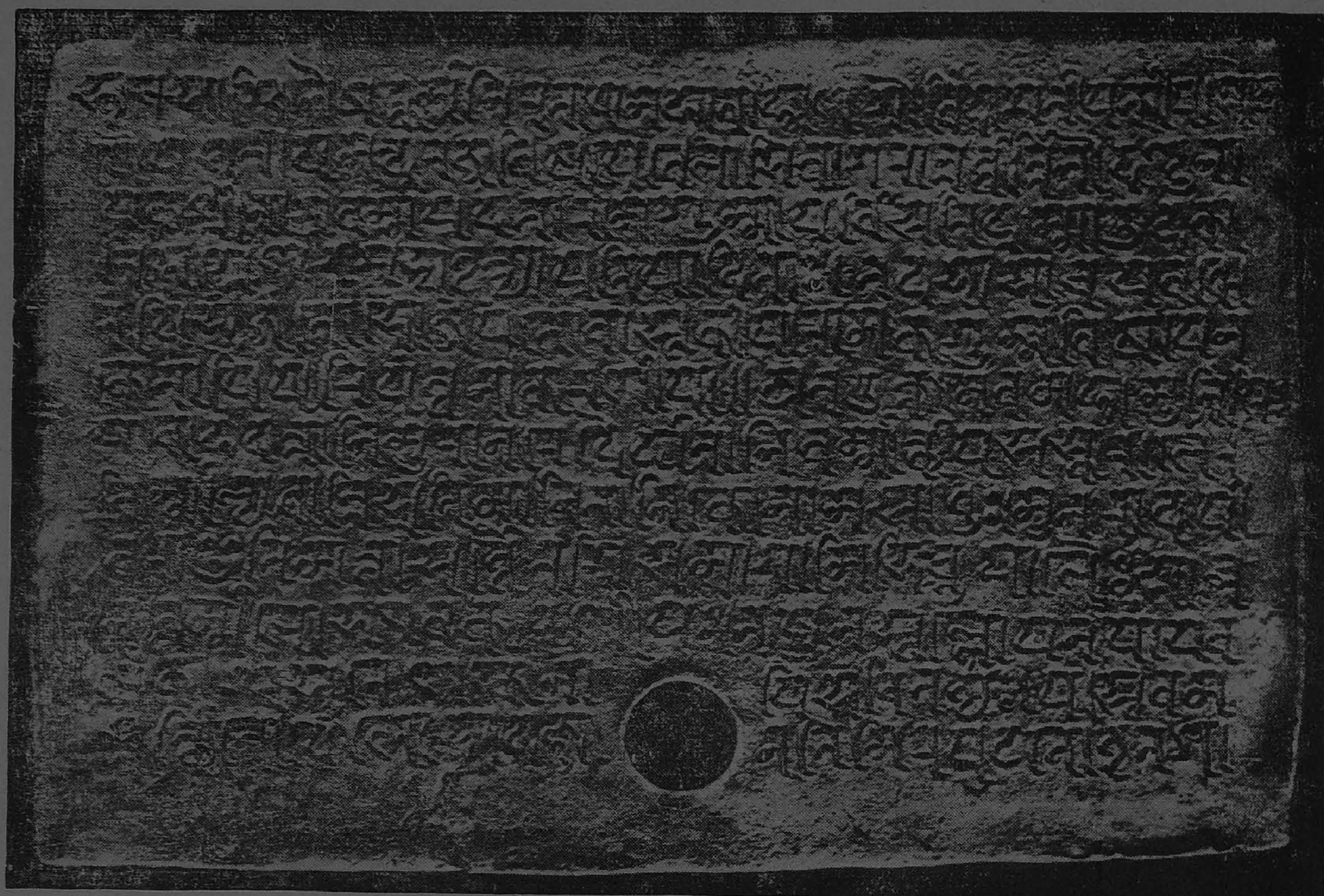
i



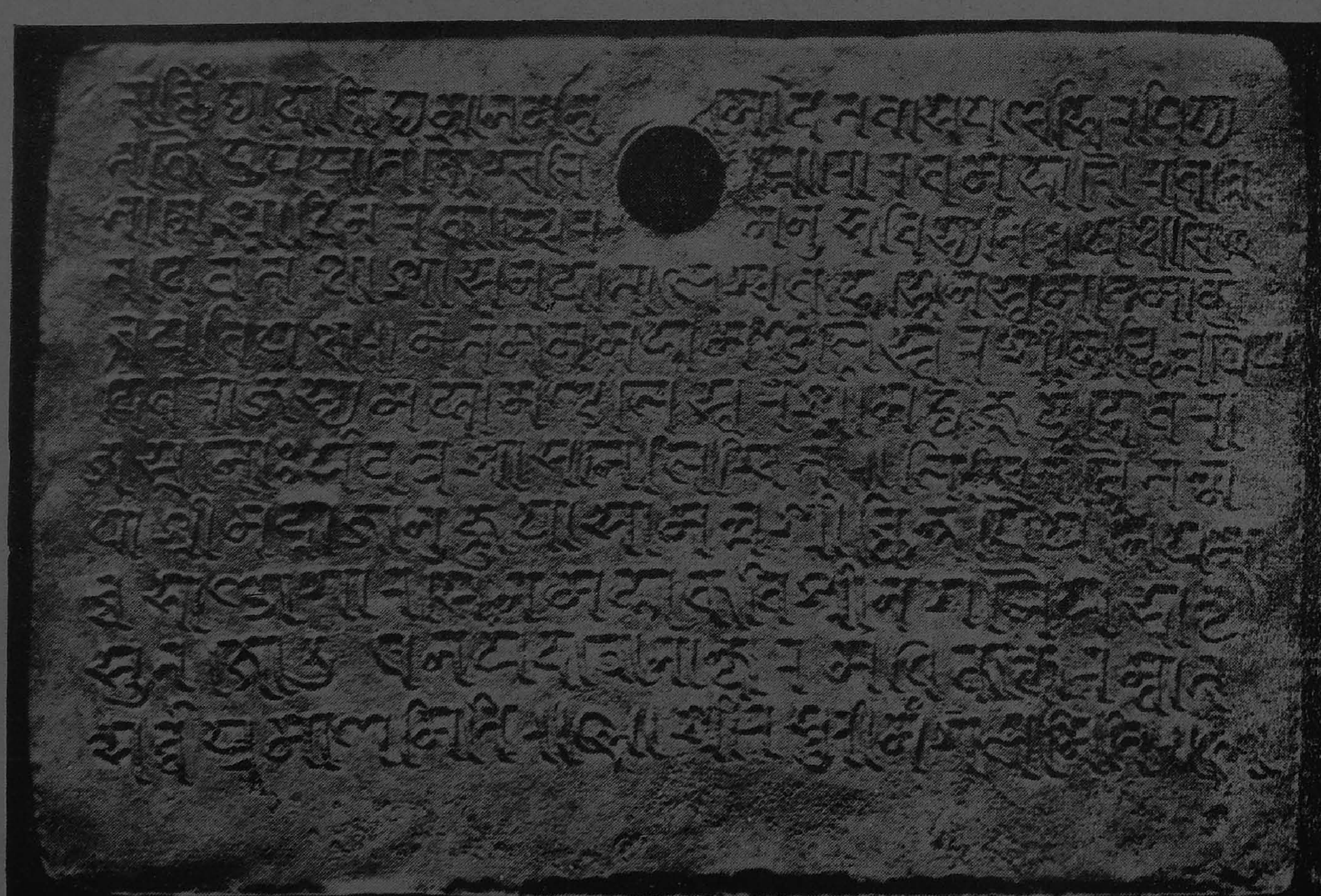
ii a



ii b



iii



SIZE : Three-fourth

17 pradā(dhā)n=āpradhān=ānusā(śā)yinō lōkān=praṇati-sū(pū)jā-satkāra-sam-ādē-

18 yaiḥ saṁdisa(śa)ty=astu vaḥ saviditaṁ[1] yathā || Asārō=yaṁ saṁsāraḥ pavana-cha-

19 lita-kamalinī-dala-gata-jala-lava-tarala-tarēdhan-āyūshi iti matvā

20 driḍhatara-dikti vuddhyā[2] saṁgṛihyēchchhuñcha[3] dāna-phalaṁ(lam) || tathā cha Kṛita-Vē(Trē)-

21 tā-Dvāparēpu(shu) tapō-tyarthaṁ praśasyatē | munayō=tva(tra) tu saṁ(śaṁ)saṁti dānam=ē-

22 kaṁ Kalō(lau) yugē || [6*] Iti muni-vachanāni matvā mayā **Śaka-nṛipa-kāl-ā-**

23 **tīta saṁvatsara-sa(śa)tēpu(shu) navasu ēkōna-pañchā[śa*]d=ādhikēshu Prabhava-samva-**[4]

24 **tsar-āntarggata Pukshā(shya) vadi ēkādaśyā[ṁ*]** yatrā(trāṁ)katō='pi **samvat**[5] **949 Pudya(shya)**

25 **vadi** || **Sōmē saṁjāt=ōdagayana=parvvaṇi** su-tītthē(rtthē) snātvā bhagavanta-

26 m=Umāpatim=abhyarchchya **Dīpakāgara--nivāsinē** Kāsya(śya)pa-gōtrāya va(ba)-

Second Plate : Second Side

27 hvṛicha-sā(śā)khinē shaṭ-karmma-niratāya mahā-vrā(brā)hmaṇa-Gōviṁdāga(ya) Tī(Dī)pakīya Sanda-

28 yaiya-sutāya **Mandaraja-vishayē Vēlāsivāgar** -āntarvvarttinō[6] daṇḍanā-

29 yaka-śrī-Nāgavarmma-pradatā(tt-ā)rāma-Gummāya viṁsa(śa)ti-drammā udak-ā-

30 ti-saggē(rggē)ṇa namasya-vṛittyā pratipāditāḥ | tad=asya sāvaya vadhō-[7]

31 r=api bhuṁjatō bhōjayatō vā svakīy-ārāmaka-**Gumma-vishayē** na

32 kēn=āpi pari-panthanā karaṇīyā || yata uktam=ēva mahā-munibhiḥ

33 yāvāha[8] dattāni mu(pu)rā narēdrair[9]=ddānāni dharmm-ārttha-yaśas-karāṇē(ṇi) |

34 nirmmālyavānti sra(pra)timāni tāni kō nāma sādhuḥ |[10] munarādayī-

35 vatā[11] || [7*] Iti matvā sarvvair=agi(pi) samāgāmibhiḥ chū(bhū)pālaiḥ sā(pā)la-

36 na-dharma-lōbha ēva karaṇīyaḥ | na shu(pu)nas=tal-lōpana pāṁ(pā)pa-va(ka)-

37 laṁkāśchasarēṇa[12] kēn=āpi sa(bha)vitavyaḥ(vyam) | yasvēvama[13]

38 [bhya]rtthitō=pi lōbhād=ajñana-timira-patano vṛita-śa[14]

---

[1] Read *sammviditaṁ*.

[2] The intended reading is—*virakti-buddhyā*.

[3] Read *saṁgṛihy=ēchchhaṁś=cha*.

[4] Read *saṁva-*

[5] Read *saṁvat*.

[6] The letter *nō* is superfluous.

[7] Read *s-ānvaya-bandhō-*

[8] Read *yān iha*.

[9] Read *narēndrair*.

[10] This *daṇḍa* is unnecessary.

[11] Read *punar=ādadita*.

[12] Read *kalank-āgrēsarēṇa*.

[13] Read *yas-=tv=ēvam-a*

[14] Read *paṭal-āvṛita-mati-*

Third Plate

39 r=āchchhiṁdyād=āchchhidyamānam=anumōdēta vā sa pañchabhir=api pyā(pā)-

40 takaidu(r=u)papātakaiś=cha liptō rō(rau)rava-mahā-raurav-āntā(ndha)-

41 tāmē(mi)śrā(sr-ā)di narakāṁśchē(ś=chi)ram=anubhavishyati || yathā ch=ai-[1]

42 tad=ēvaṁ tathā śāsana-dātā lēkhaka-hastēna sva-mātam ānō

43 cha yavi[2] yathā || mataṁ mama mahāmaṇḍalēsva(śva)ra śrīmach=Chhittapaiya-

44 dēvarājasya mahāmaṇḍlēsva(śva)ra-śrīmad=Vajjaḍadēvarā-

45 ja-sūnōḥ(nō)r=yad=atra śāsanē likhitaṁ ||[3] ch=aitan=ma-

46 yā śrīmad-rāj-ānujñayā sāmanta-śrī-Chchhittapaiya-niyamā-

47 ch=cha bhāṇḍāgāra-sēna-mahā-kavi-śrī-Na(Nā)galaiya-bhrātṛi-

48 suta Jōupa(pē)na yadātrā[4] [nyū*]n-āksharam=adhik-āksharamvā[5] ta-

49 t=sarvvaṁ pramāṇam=iti || chha || śrīr=astu || Maṁgalam=iti || chha ||

2. Grant of Mummuṇirāja, Śaka 975

This is a single plate measuring 34.5 cm in length, 24 cm in breadth and .3 cm in thickness with slightly raised rims. A hole, 1 cm in diameter, is found in the middle of the upper part of the plate interrupting the continuity of writing in the first two lines. The ring, with the seal if any, is missing. The weight of the plate is 2780 gm.

There are 18 lines of writing on one side of the plate, neatly executed. The **characters** are Nāgarī and are similar to those in the grant of Chhittapa edited above. Initial vowels *a* (line 2), *ā* (lines 2, 11, 17), *i* (line 14), and *ē* (line 16) occur in the record. The **language** is Sanskrit prose. In regard to **orthography**, *v* is written for *b*, *ś* for *s* and *vice versa* in some places and the consonant following *r* is generally reduplicated.

The **date** is given in lines 1 and 2 as **Śaka 975, Vijaya, Āshāḍha vadi 5.** In the absence of the week-day, the date is not verifiable. However, the given *tithi* in the year Śaka 975 corresponded to **8th July, 1053 A.D.** when the week-day was **Thursday** and the cyclic year was Vijaya as stated in the record.

The inscription belongs to the reign of the Śilāhāra king *Mahāmaṇḍalēśvar-ādhipati* **Mummuṇirāja** who was the younger brother of **Chittarāja** of the record edited above. He bears a string of epithets, some of which are used here for the first time, e.g. *Ḍamara-mēghāḍambara*, *Niśśaṅka-Laṅkēśvara*, *Vīra-charita-Bhārat-āvatāra*, *taruṇī-hṛiday-ākrishṭi-maṁtr-ākshara*, etc.

The charter is in the form of a *vyavasthā-patra* or a deed of settlement issued by the ruler Mummuṇirāja. It is, in fact, a ratification made by him of a previous *vyavasthā-patra*

[1] An unnecessary punctuation mark indicated by the letter *chha* is engraved after *ch-ai-*

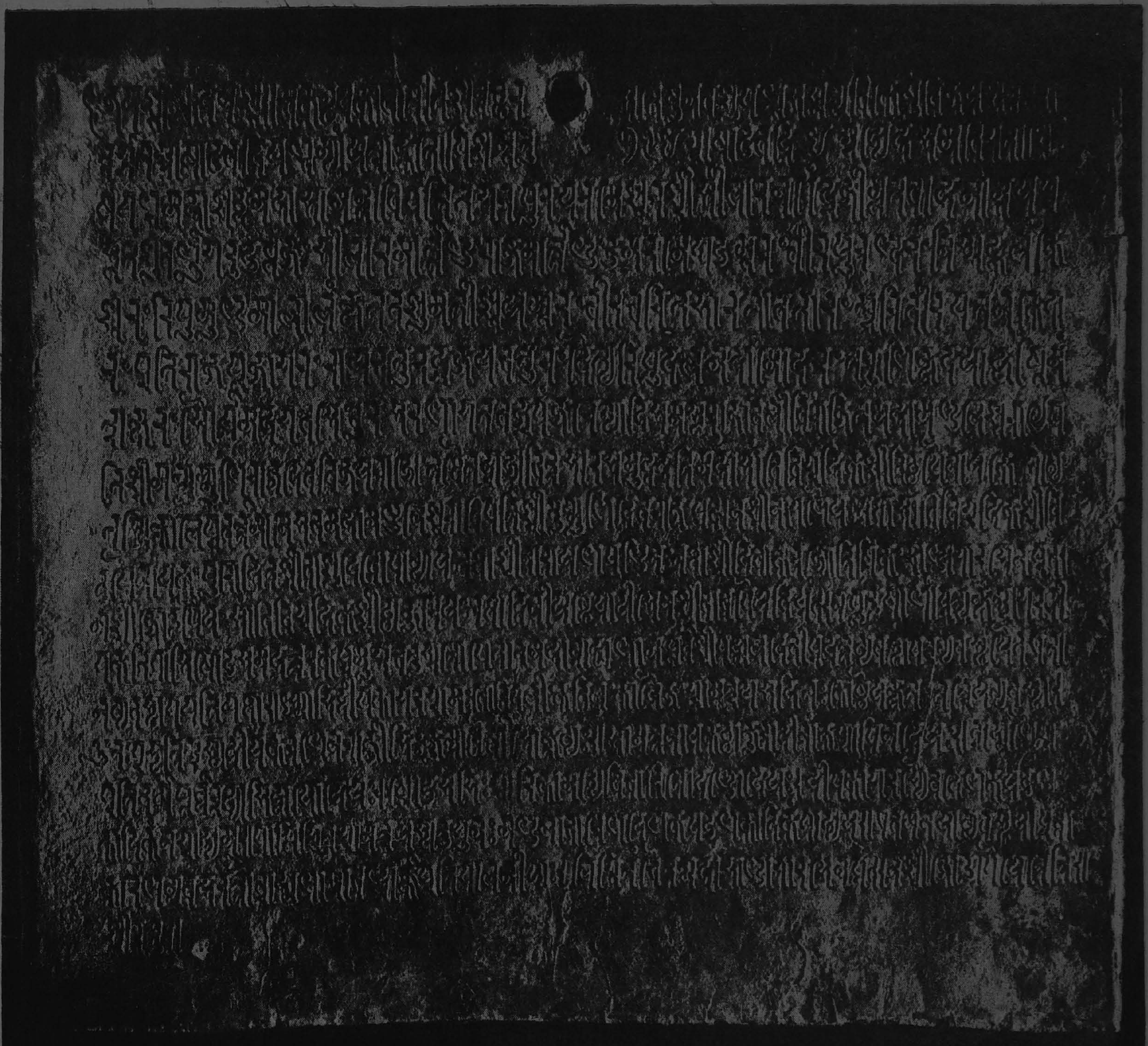
[2] Read *sva-matam=ārōpayati.*

[3] These *daṇḍas* are unnecessary.

[4] Read *yad=atra.*

[5] Read *-āksharam vā.*

DIVE AGAR GRANT OF MUMMUNIRAJA



Size : One-half

issued by **Padmaladēvī**. This Padmaladēvī may be identified with Padmai described as the queen of Mummuṇirāja in his Ṭhāṇā plates[1] dated Śaka 970. The deed of settlement relates to the village of **Dīpakāgara** (also called Āgara-Dīpaka) together with three hamlets called **Vōrivalī, Kavila** and **Kālaija**. It is stipulated that the queens and the princes as well as the *sāmantas, nāyakas* and *ṭhākuras* should not claim any enjoyment of the village and the hamlets. The *brāhmaṇas* should pay the annual levy according to the previous custom. The fine as imposed by the assembly of the sixteen persons should be paid. Only Dīpakāgara was exempted from *dēṇaka* (cess) and *paḍaṇaka* (accommodation), while the three hamlets are not so exempted. This *vyavasthā-patra* was made in the presence of minister (*pradhāna*) Nārāyaṇaiya, *sāndhivigrahika* Viṭṭhapaiya-nāyaka, the priest (*purōhita*) Vāsudēv-ōpādhyāya and Nārāyaṇa-paṇḍita, the astrologer (*jyōtishika*) Divākara, treasury officer (*bhāṇḍāgāra*) Jōupaiya, *sāndhivigrahika* Ṭhākurēya, and *Chhēpāṭī* Vāchapaiya and the 400 *brāhmaṇa* residents of Āgara-Dīpaka headed by the 16 *Mahattaras*. The grant was written by the treasury officer and minister Jōupaiya who was also the writer of the other grant edited above.

Dīpakāgara or Āgara-Dīpaka, which occurs also in the other grant, is identified with Dive Āgar, the findspot of the plates. The three hamlets viz., **Vōrivalī, Kavila and Kālaija,** which must be in the vicinity of Dive Āgar, cannot be identified.

TEXT[2]

1 Siddham[3] [||*] Jayaś=ch=ābhyudayaś=cha || Sa(Śa)ka-nṛipa-kāl-ātīta-śaṁvachchhara-[4] sa(śa)tēshu navaśu(su) pañcha-saptaty-adhikēshu vijaya-śamvachchhar[5]-ā-

2 ntarggata Āshāḍha vadi pañchamyāṁ yatr=āṅkatō=pi śamvatu[6] 975 Āshāḍha vadi 5 ady=ēha sam-adhi-gat-āśē-

3 sha-pancha-mahāśavda(bda)-mahā-sāmant-ādhipati-Tagarapura-paramēśvara-śrī-Silāra-narēndra-Jīmūtavāhan-ānvaya-pra-

4 sūta-śu(su)varṇṇa-Garuḍa-dhvaja |[7] Silāra-mārttaṇḍa | rāja-mārttaṇḍa ḍamara-mēgha-ḍamva(mba)ra | vīra-puraṇḍa(nda)ra | nissa(śśa)ṅka-Laṅkē-

5 śvara ripu-muṇḍa-māl-ālaṁkṛita-vaśu(su)matī-śva(sva)yamva(yaṁva)ra | vīra-charita-Bhārat-āvatāra ari-vīra-patana-Kēdā-

6 ra | prati-rājā-prajāgara | rāya-chaturaṅga-jaya-chatura | daitya-ripu-dalana-Dāmōdara | taruṇihṛiday-ākṛ[8]ishṭi-maṁ-

7 trākshara | sau(śau)rya-mada-gandha-sindhura | sa(śa)raṇ-āgata-vajra-pañjar=ēty=ādi samasta-rājāvalī-virājita-mahāmaṇḍalēśvar-ādhipa-

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[1] Above, Vol. XXXVIII, pp. 145 ff.

[2] From ink-impressions taken under my supervision.

[3] Expressed by symbol.

[4] Read *-saṁvatsara*.

[5] Read *-saṁvatsara*.

[6] Read *saṁvat*.

[7] This punctuation mark is indicated by a cipher and is redundant. Similar marks in the following lines are also redundant.

[8] Read *taruṇī-hṛiday -ā°*.

8 ti-śrīman-**Mummuṇirājadēva**-vijaya-rājyē | tath=aitad-rājya-chinta(ntā-)bhāra(raṁ) samudvahati mahā-sandhivigrahika-śrī-Viṭṭhapai-nāyakē saty=ē-

9 tasmin=kālē pravarttamānē sa cha mahā-maṇḍalēśvar-ādhipati-śrī-**Mummuṇidēva**-rāja(jaḥ) | pradhāna-śrī-Narāyaṇaiyaḥ tathā sāndhivigrahika-śrī-Vi-

10 ṭṭhapai-nāyaka(kaḥ) | purōhita-śrī-Vāśu(su)dēv)ōpādhyāya(yaḥ) | tathā śrī-Nārāyaṇa-paṇḍita(taḥ) | tathā śrī-Divākara-jyōtishika(kaḥ) | bhāṇḍāgāra-sēna-pradhā-

11 na-śrī-Jōupaiya(yaḥ) | sāndhivigrahika-śrī-ṭṭha(ṭhā)kurēya(yaḥ) | tathā dvitīya-chchhēpāṭī-sēna-śrī-Vāchapaiy-a(ā)di-pradhāna-purushāṇāṁ pratyakshaṁ Āgara-Dī-

12 paka-nivāsi-shōḍasa(śa)-mahattaraka-pramukha-chatussa(śśa)t-ōpētānu(tān) mahā-brāhmaṇana(ṇān) pūrvvaṁ śrī-**Padmaladēvī** pradatta-vyavasthā-patra-vyavasthay=aiva ētā-

13 na(tān) vyavasthāpayati yathā ||[1] smābhir=**d-Dīpak-āgara-grāmaḥ Vōrivali** | **Kavila** | **Kālaija** | grāma-traya-sahitaḥ Kōshṭhēya(yaḥ) kṛitaḥ [| *] tatr=ēyaṁ vyavasthā [| *]

14 Itaḥ prabhṛiti asmadīya-karaṇē na rājñībhiḥ kumārair=vvā bhōktavyaḥ || sāmanta-nāyaka-ṭṭhā(ṭhā)kur-ādīnāṁ kasy=āpi na dēyaḥ || vrā(brā)hmaṇaiś=cha

15 prati-varshaṁ pūrvva-rūḍhyā siddhāyō dēyaḥ | shōḍasa(śa)bhiḥ smārikā-madhyē vichāritō daṇḍō dēyaḥ | Dīpak-āgarasy=aiva dēṇaka-paḍaṇa-

16 k-ādikaṁ na grāhyam | prāg-likhita-grāma-trayasya tu punaḥ maṇḍalāchārēṇa dēṇaka-paḍanak-ādikaṁ pā(grā)hyam || ēvam=anayā vyavasthayā pūrvvā-

17 ka(chā)rēṇa vyavaharantō vrā(brā)hmaṇā ā-chandr-ārkkaṁ prati-pālanīyāḥ | likhitaṁ ch=aitan=mahā-bhāṇḍāgāra-sēna-pradhāna-śrī-Jōupaiyēn=ēti ||

18 *Śrīr=astu* ||

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[1] An *avagraha* mark is engraved after the two strokes. Read *yathā=*

No. 19—TWO EARLY TELUGU CHOLA INSCRIPTIONS FROM BADINENIPALLE

(*1 Plate*)

K. V. RAMESH AND S. S. RAMACHANDRA MURTHY, MYSORE

The two inscriptions edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore were found engraved on two stone slabs set up at the rear entrance to the Rāmasvāmin temple at **Bādinēnipalle**, Cumbum taluk, Kurnool district, Andhra Pradesh. Both these inscriptions, hereafter referred to as **A**[1] and **B**[2] for the sake of convenience, are in Telugu language and the early Telugu-Kannaḍa characters palaeographically assignable to the 8th century. While inscription **A** is in good state of preservation and the text is in 7 lines, inscription **B** written in 16 lines has suffered some damage at the bottom resulting in the mutilation of lines 14-16. The palaeographical features of both of these records are regular to the period to which they are assigned while the following orthographical features are noteworthy. In both these records *y* is palatalised into *j* in the expression *surjyagra[ha*]ṇa°* (line 7). In inscription A both the class nassal and the *anusvāra* are found simultaneously used in the expression *prasādaṁñchēsiri* (line 3).

Attention may be drawn to the imprecatory portions of both these inscriptions wherein the place Gaṭṭu-Kōḍḷapaḷḷi (inscription A, lines 4-5) or Kōḍḷapaḷḷi (inscription B, line 13) is mentioned as a holy place, the destruction of which will amount to a *mahāpātaka*. Though this place cannot be identified it was obviously a place of great sanctity in those days.

A.—Inscription of Bikramahādityarāju

This undated record, as pointed out above, is palaeographically assignable to the 8th century. The initial letters *ā*, *i* and *u* each occur once in lines 2, 3 and 5 respectively. The record commences with the auspicious word *svasti* (line 1) followed by the introduction (lines 1-2) of the ruling Telugu-Chōḷa chief Bikramahādityarāju (Vikramāditya) as belonging to the Solar race, Kāśyapa-gōtra and Karikāl-ānvaya. The inscription next records the grant as *pannasa*, of a land of the extent of being sown with 2 *khaṇḍukas* of seed measured by the *rājamāna* to Ālabōḷa Sabiśarmma by the chieftain. The gift-land is stated to be situated in **Koṇḍuki Nuṅganṟu.**[3] Lines 3-5 are in the nature of imprecatory passages in Telugu and lines 6-7 contain one and a half imprecatory verses in Sanskrit.

The reference to the chieftain Bikramahādityarāju is of interest. The epithets ascribed to him make it clear that he was a member of the Telugu-chōḷa family. It is known from a few other inscriptions[4] that during the 6th-8th centuries a family of the Telugu-Chōḷas was holding sway over Rēnāṇḍu-7000, a territory which comprised a major portion of the Cuddapah and parts of the Kolar and the Chittoor districts. The undated record[5] from

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[1] *A.R. Ep.*, 1949-50, No. B 232.

[2] Ibid., No. B 233.

[3] This may be a mistake for Koṇḍuka Pinuṁganṟulu, as it occurs in inscription **B** below.

[4] Above, Vol. XXVII, pp. 220 ff.

[5] Ibid., pp. 236 ff.

Chilamakūru, Cuddapah district, palaeographically assignable to the same period to which our record belongs, refers itself to the reign of Vikramāditya-chōḷa-mahāraju. It is not unlikely that Bikramahādityarāju of our record is the same as Vikramāditya-chōḷa-mahārāju of the Chilamakūru record. If this is accepted, the provenance of the present record suggests that the Telugu-Chōḷa ruler had extended his sway over parts of the Kurnool region either by conquest or as the feudatory of an imperial ruler of his time.

Of the place-names mentioned in the inscription **Koṇḍuka** Nurṁganṟu[1] may denote either a village or merely a locality. The name is not found on modern maps.

TEXT[2]

First piece[3]

1 Svasti[। *] Surjya(Sūrya)-vaṁś-ōdbhava-kula-tilaka Kāsya(śya)pa-gōtra Karikāl-ānvaya

2 śrī-**Bikramahāditya**[4]**rājul** Ālabōḷa Sabiśarmmaku **Koṇḍuki Nuṁganṟla**[5] rāja-

3 mānaṁbu iru-gaṇḍug-āḍlapaṭṭu pannasa prasādaṁñchē(chē)siri [। *] dīniki vakraṁbu

4 vachchuvāru Bā(Vā)ranā(ṇā)si ḻachchinava(vā)n ṟu Gaṭṭu-

Second piece

5 Kōḍlapaḷḷi ḻachṟi(chchi)na pāpaṁbagu । uttaraṁbuna guṭla[6] vēḷpu[7] [। *]

6 [8]yasya yasyā(sya) yathā(dā) bhūmi[s*]=tasya tasya tathā(dā) phalaṁ(lam) [॥*]

7 Saṁdattaṁ[9] para-dattaṁ(ttāṁ) vā yō harēti vasundharā[m । *] shashṭiṁ varishā[10] sa[ha*]srāṇi narakē pachyatē[11] tu saḥ [॥*]

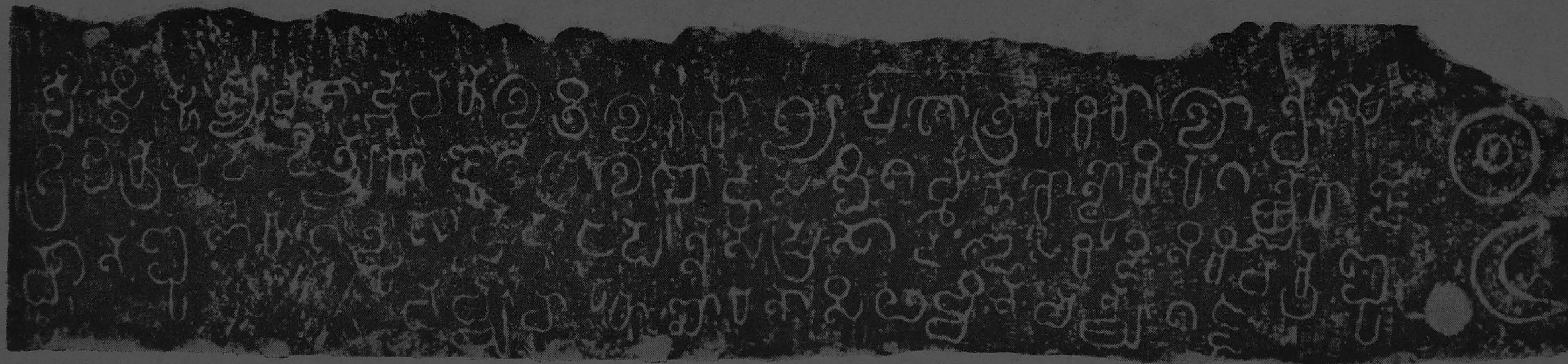
B.—Inscription of Bikkirāju

This is also an undated record like inscription **A** and can be assigned to the same period to which the latter belongs. The only initial vowel that occurs in this inscription is *a* and it occurs thrice in lines 6, 8, and 9. This record commences with the auspicious word *svasti* (line 1) followed by the introduction (lines 1-3) of the ruling Telugu-Chōḷa chief **Bikkirāju** who, as in the case of the ruler referred to in inscription **A**, is stated to belong to the Solar race, Kāśyapa-gōtra and Karikāl-ānvaya. The inscription records (lines 3-8) the grant as

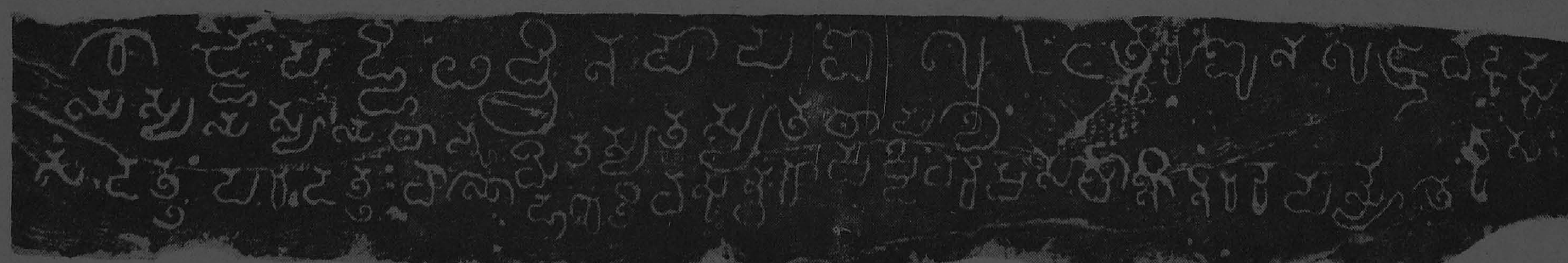
[1] See footnote in p. 135 above.
[2] From the inked estampages.
[3] To the left side of the piece are engraved a crescent and a circle represcenting the moon and the sun respectively.
[4] Read *Vikramāditya°*.
[5] See footnote 3 in page 135 above.
[6] Probably for *guḍla°*.
[7] An expression like *ḻachchina pāpambagu* needs to be supplied here.
[8] The first *pāda* of this verse viz., *Bahubhir-vvasudhā* etc., has been omitted here.
[9] Read *Svadattaṁ*.
[10] Read *shashṭirvarsha* .
[11] The letter *cha* has been engraved in a peculiar way.

INSCRIPTION OF BIKRAMADITYARAJA

2 2
4 4



6 6



SIZE : One-eighth

INSCRIPTION OF BIKKIRAJU



SIZE : One-fifth

pannasa of a land of the extent of being sown with 4 *puṭṭis* of seeds to the Pūjā[ri]Rēvaṇabōlu in favour of Koḍḷapaḷḷi by the chieftain. The grant was made on account of a solar eclipse and the gift-land is stated to have been situated in **Koṇḍuka Pinuṁgaṇṛu**. In lines 8-9 it is stated that the proper maintenance of the said grant devolves on Sobagana-peggaḍa. In lines 9-11 it is stated that the tax on the gift-land will be 7 *puṭṭis* of a grain on a field of 4 *puṭṭis* of seeds, 1 *tūmu* of ghee and 1 gold *gadyāṇa*. Lines 12-16 contain imprecatory passage in Telugu.

Since Bikkirāju receives the same epithets as Bikkramahādityarāju of Inscription **A** and since Bikki is a well known abbreviation of the name Vikramāditya, he may be identified with the ruler mentioned in inscription **A** and also in the Chilamakūru inscription.[1]

It is interesting to note that the donee Pūjā[ri] Rēvaṇabōlu received the grant in the name of the village Kōḍḷapaḷḷi. He was obviously a priest of some important temple in that village. Kōḍḷapaḷḷi, which is mentioned as Gaṭṭu-Kōḍḷapaḷḷi in inscription **A**, itself appears to haves been a place of considerable sanctity, for, it is mentioned in inscription **A** as well as the present one in the imprecatory portion.

It has already been discussed regarding the identification of the places mentioned in the record.

TEXT[2]

1 Svasti [|*] Surjya (Sūrya)-vaṁśōtbhava (dhbava) [kula]

2 laka Kasyā (Kāśya)pa-gōtra Karikal [ā][3]....

3 śrīmat **Bikkiraju** śrī-Pūjā.

4 Rēvaṇabōlaku **Koṇḍuka Pinuga[nṛla]**

5 paḍumaṟu polamu pannasa.

6 nal(nāl)gu vuṭlu a(ā)ḍla paṭṭu rāja[mā]-

7 naṁbu Surjya(Sūrya)-gra[ha*]ṇa-nimityamu Kōḍḷapa-

8 ḷḷi aḍi yichchiri [|*] yin-nela taginavaru Soba-

9 gana-peggaḍalu [|*] dīni ari nal (nāl)gu vuṭlu

10 golgu dōyeṇḍu vuṭṭalu tumeṇḍu

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[1] *Op. cit.*

[2] From the inked estampages.

[3] Read *Karikālānvaya*.

11 neyu gadya(dyā)ṇamu pasiṇḍiyu [|*]

12 dīni stithi(sthiti) dappi cheṟichinā(na) va(vā)ru-

13 rana(ṇā)s'yu Koḍḷapaḷḷiyuṁ-aḻi-

14 sinava(vā)ru pritivi (pṛithivi) dukhamu ...

15 nava(vā)ru || [yi] bumi yi

16 ...ru Gammanāṭi [pe]...

No. 20—AN INSCRIPTION OF EHAVALA-CHAMTAMULA FROM ALLURU, YEAR 8

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

The inscription[1] is engraved on an octagonal limestone pillar discovered recently at a *stūpa* site at **Allūru**,[2] Nandigama Taluk, Krishna District, Andhra Pradesh. It is in two pieces. Its present height is about 2m. Its top portion is broken and missing. At its bottom there is a carving of a half lotus medallion, usually seen on the uprights from the *stūpas* of Amarāvatī and Nāgārjunakoṇḍa. The writing covers three faces of the pillar. Probably due to the fact that the pillar was lying with the face which forms the middle one of the three faces, on the floor, this face has been eaten up by the soil, with the result that almost all the letters engraved on this face have been damaged beyond recognition. Consequently the text of the inscription has lost some important words. Notwithstanding this serious handicap, the purport of the record is fairly clear. There are twelve lines of writing, the spacing between the lines is perfect, and the letters are written neatly and beautifully.

The **characters** of the epigraph belong to the Ikshvāku alphabet and the **language** is Prakrit. The writing shows only once a conjunct letter in *Veṇhusiri*[3] (line 2).

It refers itself to the reign of the **Ikshvāku** ruler **Ehavala Chāntamūla.**[4] There is no mention made of his father or grand-father. The traces of letters after *raṁjño* in line 8, show that the phrase used here was *Ikhākunaṁ siri*. The **date** is given as the **10th day of the fifth fortnight of the summer season in the eighth year**. This is the third inscription dated in the eighth regnal year of the ruler, the two[5] other inscriptions being found at Nāgārjunakoṇḍa proper. The latter two belonged to the fourth fortnight of the summer season of the year while the inscription under examination belonged to the fifth fortnight of the same season.

The **object** of the record is stated in lines 1-8 . It is the erection of a stone pillar at a place of which the name ends in °*rage*. Probably it referred to Halūra itself where this inscribed pillar is found. The pillar is described as righteous and one which causes the crossing over of the world (obviously the cycle of life and death or *saṁsāra*). It is stated to have been erected by Veṇhusiri, a *gāmika* (a villager or more probably the headman) residing at Halūra, for the accumulation of religious merit of his wife Chaṁdā, of Jakhasiri,

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[1] Registered as No. B 13 of *A.R.Ep*, 1976-77.

[2] This place has yielded a very interesting inscription in Brāhmī characters of about the end of the 1st century A.D., registered as No. C 331 of *A.R.Ep*. for 1924 and plate facing page 97.

[3] The macron over *e* and *o* is not used in this article.

[4] For his other records see above, Vol. XXXV, p. 6; Vol. XXXI, p. 62, Ins. G 2; ibid., p. 62, Ins. G 3; Vol. XX, p. 23, Ins. G; Vol. XXXV, p. 8, Ins A; Vol. XXI, p. 9, Ins. B; Vol. XXXIII, p. 149; Vol. XX, p. 24, Ins. H; Vol. XXXV, p. 10, Ins. 3; Vol. XXXIV, p. 19 f.; Vol. XXXV, p. 11. Ins. 4; Vol. XXIX, p 139; Vol. XXXV, p. 13, Ins. 5. His title is spelt variously as *Ehuvula*, *Ehuvala*, *Ehavula* and *Ehavala*, but in a large number of instances *Ehavala* is used.

[5] Above, Vol. XXXV, p. 8, Ins. A, and plate; Vol. XXI, p. 9, Ins. B, and plate.

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Nāgasiri and another, whose name is lost, belonging to the Balakasa community (?) and of other intimate and close relatives. The name of the ruler and the particulars of date, mentioned above are contained in lines 8-9. The lines 10-12 where also the letters in the middle sections are lost make mention of teachers residing on a hill (*sela-sikhara*) of which the name is not clear, and of a certain Chaṁdanaka with the suffix *vāsi* (resident ?) and seems to state that this (i. e. the erection of the pillar) was for the religious merit of a group of the Buddhist monks (?) called the [Ka] ratalaparimajakas (Skt. Karatalaparimārjakas—those who use their hands for cleaning).

Regarding the probable reign-period of the Ikshvāku[1] king Ehavala Chāṁtamūla, nothing can be said definitely. This may, however, be stated from the palaeography and language of this record and other records of his times that his reign-period fell within the third century A. D. itself, and it, at any rate, did not extend much beyond 300 A.D.

This record is **important** in more respects than one. It shows that Buddhism continued to exist at Allūru at least till the date of this record viz., the 8th year of the Ikshvāku king Ehavala Chāṁtamūla. It refers to a group of teachers residing on a hill of which the name is lost, known for the first time only from this inscription. Already we know of two groups of teachers called Aparamahāvinaseliya or Aparaselika, from Nāgārjunakoṇḍa inscriptions[2] and Pūvaseliya from the earlier record from Allūru[3] already referred to. The Karatalaparimajakas, probably a group of Buddhists or Buddhist monks (?) are known only from this record. The description of the stone pillar as *loka-saṁtaraṇa* and *dhaṁmamaya* is noteworthy.

Two **geographical** names occur here. One is **Halūra** (line 1) which is evidently the ancient name of Allūru where the present inscription has been found. The other is **[Ava]nagaselasikhara** (line 10) which is difficult to identify.

TEXT[4]

1 Sipaṁm[5] [||*] **Halūra**-vaṭhavena gāmikena

2 Veṇhusiriṇo apanō bhayāya chaṁdāya

3 Balakasanaṁ . . . . . . Jakhasiriya

4 Nāgasiriya . . . . . sa sachatīga

5 mita-saṁbadhi baṁ[dhava]-ja.sa.ma[ta] puṁjñopa-

6 chaya-saṁpadāne . . . . . loka-saṁtāraṇo

7 dhaṁmamayo sela-khaṁbho . . . rage patiṭha-

8 pito raṁjño [Ikhākunaṁ] siri-**Ehavala**-**Chaṁ**

9 **tamūlasa** saṁvachhara 8 gi-pa 5 diva 10

10 āchariyānaṁ **[avanā]gasela-sikhara**-vāsi-

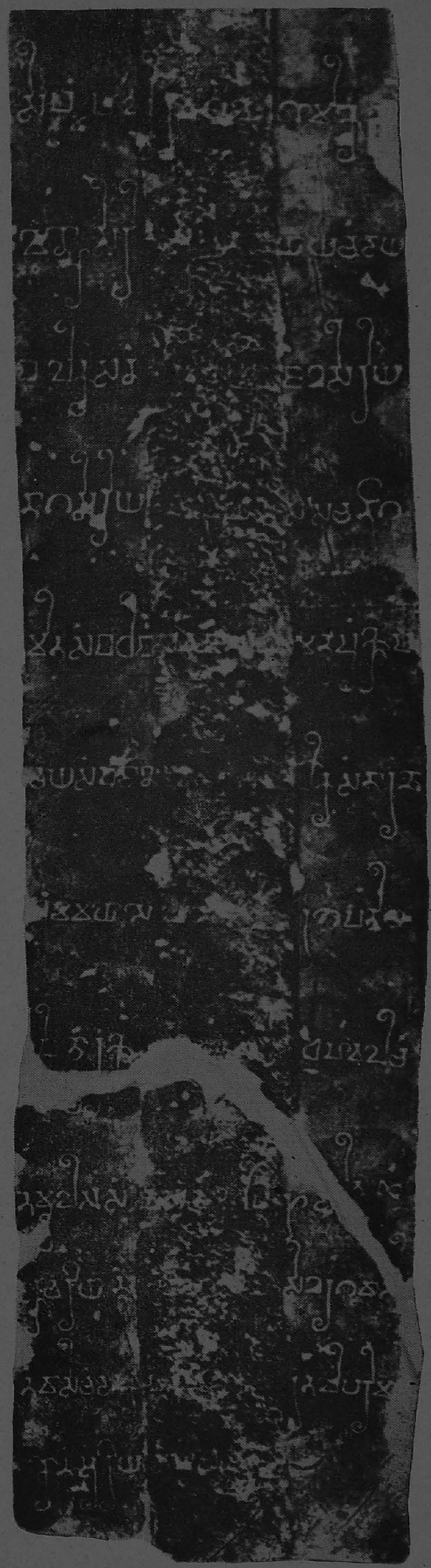
11 naṁ vāsi-Chaṁdanaka . . . . . [ka]ra-tala-parima-

12 jakānaṁ aṁriya[6]-saṁgha[sa pujñāye] [||*]

[1] *Contra*, above Vol. XXXV, p. 2.
[2] Above, Vol. XX, pp. 4, 10, etc.
[3] *A. R. Ep.*, 1924, No. C 331, line 17.
[4] From impressions.
[5] Read *Sidham*. A scratched figure looking like *dha* is seen below *pa*. The final *m* is engraved below this line.
[6] Read *ariya*.

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ALLURU INSCRIPTION OF EHAVULA CHAMTAMULA



Size : One-sixth

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